

**ACPL ITEM
DISCARDED**



M. L.

r230.208
En3r
v.237
1846141

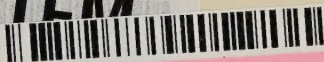
BASEMENT STORAGE

REFERENCE



570

ACPL ITEM
DISCARDED



P9-AFR-978

APR 23 '75

ENGLISH RECUSANT LITERATURE
1558-1640

Selected and Edited by
D. M. ROGERS

Volume 237

ANTOINE ARNAULD
Le Franc Discours
1602

FRANCISCUS PALUDANUS
A Short Relation of the
Life . . . of S. Elizabeth
1628

MATTHEW WILSON
A Defence of Nicholas Smith
1630

ANTOINE ARNAULD

Le Franc Discours

1602

The Scholar Press

1975

ISBN 0 85967 227 1

*Published and printed in Great Britain by
The Scolar Press Limited, 59-61 East Parade,
Ilkley, Yorkshire and
39 Great Russell Street,
London WC1*

NOTE

The following works are reproduced (original size), with permission:

1) Antoine Arnauld, *Le franc discours*, 1602, from a copy in the library of Emmanuel College, Cambridge, by permission of the Master and Fellows.

References: Allison and Rogers 42; STC 780.

2) Franciscus Paludanus, *A short relation of the life . . . of S. Elizabeth*, 1628, from a copy in the British Library, by permission of the British Library Board.

References: Allison and Rogers 595; STC 19167.

3) Matthew Wilson, *A defence of Nicholas Smith*, 1630, from a copy in the British Library, by permission of the British Library Board.

References: Allison and Rogers 894; STC 1017.

Le franc Discours.

A
Discourse, presented
of late to the French
King, in aunſwer of ſundry
requeſts made vnto him, for
the reſtoring of the Ieſuits in-
to Fraunce, as well by their
friends abroad, & at home, as by
themſelues in diuers Petition-
arie Bookes.

Written in French this pre-
ſent yeere, 1602. and faith-
fully Engliſhed.

Printed Anno. Do-
mini. 1602.



¶ To all true Catholicks
and other her Maiesties louing
Subiects.

THE Printer saith, we must be short & briefelie therefore thus. The reports which the Iesuits giue out amongst their adherents: do in some points not much displease vs. Though we cannot haue (if they proue true) what we desired: yet haue we so much, as makes their harts to groane. We are (as they say) acquit in Rome frō schisme. Burne then your booke Ma. Lyster: which you writ against vs. Tichborne, Haddock, Aray, or whosoener gaue information, that we were cōdemned in Rome for Schismaticks, to speake plaine English, lyed. And you R. Archpr Garnet, Iones, & all the sort of you, blush for shame: (it is some signe of grace) in that you were so peremptory, to lay so false an imputation vpo vs. It appeareth now, that you shewed therein neither iudgement, nor learning: but what spight, & malice, let the world iudge. But more particularly to you Ma. Archp: Is it not reason, that you should with teares bewaile

¶ 2.

your

The Epistle.

your rashnes: in condemning the censure of Paris? It is something, that you haue so grosse a foyle: but that is not sufficient. What iniurie also haue you done to your Canonists, whose testimonies you peruerterd triūphantly? Could neither your owne reading, nor your deere Fathers illuminations, theyr familiaritie with G O D, the companions of Iesus, better direct you? Behold (good Readers) your Apostles, your Masters, your Pilots, your Leaders.

*Our faculties are iudged (as we also heare) to haue beene validæ ab initio, sufficient from the beginning, that first we receined them. Repent then in like maner Ma. Prouinciall. Your words were blasphemous, when you writ: that it was sin to intreate vs, or helpe vs to say masse: and that they, who should receiue the Sacrament at our hands, seemed to receiue poyson. How ridiculous also haue then your featherlesse bolts beene (Ma. Archbp:) which full blindly (God knoweth) you haue shot about in enery corner at vs? Many Edicts, and prohibitions you haue published Magistralliter to vex vs: but with more boldnes, then discretion, as now you may see. And for you Ma. Parsons: hath he so indeed? Durst his holines checke you? Could not the Spanish Embassadors prenent such a disgrace? But
bold*

The Epistle.

*bold up your head man. Though our Archp:
shall be no more bound (as they say) to depend
upon your lips: yet you knowe him to be a tru-
stie Roger vnto you, and your crue. What he
was before commaunded to doe, hee will now
performe of his owne accord. As good neuer a
whit, as neuer the better: as long as he sitteth
at the helme.*

*Yea, (but say you) my Maisters: who must
still gouerne the Seminaryes? Wee hope
we shall curbe you well enough. Besides,
my children, or subiects, the fellowes of
Iesus, shall remaine amongst you in spight
of your harts. Good wordes Father, Christ
Iesus, and your broode, fellow and fellow-like?
Good fellowes, wee assure you. But must you
gouerne still our Seminaryes? Keepe the your
children from them, deere Catholicks: except
you intende purposely to haue them trayned up
in treason, if they may haue their wills. You
must remaine amongst vs. We are hartlie
sorrie for it: and that in two respects. First,
because you are theyr mediate head: and such
a head, as we suspect is either mad, or lately
become addle. Why man: what meane you, by
the Propositions sent vs lately out of France?
You haue forsooth a Reformation in hand:
wherunto the Counsell of Trent must yeeld
homage.*

The Epistle.

homage. All must be squared to the Apostles times. It is well said good Fryer. The apportioning of euery Clergie mans part, to line vpon: commeth within the Rules of your new discipline. And what then shall become of his holines estate? Must hee haue no larger a portion, to maintaine him with, then S. Peter had? Blocks (you will say:) I onely speake of England. By your good fauour Ma. Fryer, you also affirme, that after you haue doone your pleasure in England: all other churches elsewhere, must conforme themselues to ours. Certainly, the man is either not well in his wits: or. els wee shall haue R. P. shortly transformed into T. C. But of these points, you shall heare more before it be long. Secondly: how many Iesuits of your humour in England, so many vassals & sworne friends to the King of Spayne: and consequently so many enemies to her Maiestie, her State; and kingdom: nay wee know not, how many els wee may ioyne with them, Iesuited seculer priests, lay Iesuits, and all other Catholicks, that will be aduised by them, and follow theyr precepts. But must you remaine heere? tell vs truly: Indeede wee feared as much. And therefore we thought it our duties, to acquaint both you (good Readers) and all the rest of her Maiesties true sub-

The Epistle.

subiects (be their religio otherwise how it shal) with the Iesuits Catechisme (lately published) & with this present Treatise: that seeing wee cannot preuaile, to haue them all called hence, wee might make it apparant to all (that wil not hoodwinke themselves wilfully) what is to be looked for at their hands. A Iesuit is a Iesuit, wheresoeuer he become: Neyther may England expect lesse, then France hath felt: if they continue amongst vs, and be not better hamperd, then yet they are. We wish, and desire with our harts, that all true harted Englishmen, and especially they, who are in authoritie, will be pleased to consider seriously of the things, which wee haue written tending to this purpose: and withall (for this time) to reade and obserue (if not this whole discourse yet) the 85. 86. 87. 88. 89. pages thereof. GOD preserue this Realme from their Spanish designements: her Maiestie frō their Clements, Barrieries, and Ehuds, of the Iesnuiticall inspiration: the good estate of the Catholick church from their franticke deformations: vs poore secular priests from their malitious practises: and you all true Catholicks from the leauen of such Pharisees. Amen.

**Yours to doe you faithfull
service in our functions.**

The Errata.

PAge 44, line 8, for *of our Nation*, read *of their Nation*.

Page 82, line 25, for *Bull*, read *Libell*.

Page 85, line 6, for *Spaniard*, read *Sa-
noyan*.

Page 108, line 1, for *prone*, read *procure*.

Page 112, line, 21. read *gloried in it, & since
their banishment also, as hath &c.*

Page 130, line 23, read *have of the mur-
der of our late, &c.*



A free, and faithfull Discourse, written to the King, touching the *Restoring of the Iesuits*, which is so earnestly sought, and sued for at his hands.



TH E many Petitions sundry vwise presented vnto your Maiestie in fauour of the *Iesuits*, and the many reasons alledged vnto you against them, cannot but breed in your mind much doubt, and distraction. Vppon this ground I conceiued, that it might be some contentation to your Highnesse, to see in brieft what I haue layd downe on either part, stepping ouer many poynts of small moment, and insisting onely vppon such as are of weight, & able to moue the hart of a mightie Prince in a cause of high importance, & requiring present and speedie resolution.

It is most true (my gracious Soueraigne) that by restoring the *Iesuits*, you shall giue great contentment to a number of Catho-

licks within your Realme, who esteeme them men of speciall vse and seruice for the rooting vp of these *Newe opinions in Religion*, and moreouer binde and assure vnto you, the greatest part of my Lords the Cardinalls, who much fauour, and affect them as for sundry other respects, so especiallie in regard of their exceeding trauailes vnder taken for the spreading, and enlargement through the whole world as well of the Catholicke Religion, as of the power, and authoritie of the Holy Sea. They are men fit for action, industrious, vigilant, & valiant, to whom the Pulpit rests greatly indebted for comming in so dangerous, and troublesome a season.

These are the mayne, and principall reasons, which may sway your Maiestie on the one side; as for that poynt, which is alledged touching their *Instructing of youth*, it deserves not almost to be thought vpon: in as much as (all thinges rightly weighed) they haue in truth done more hurt, then good to learning. My reason is this in a word.

Before theyr comming into Fraunce, all the wits of best hope, all the youth of best breeding, were alwaies brought vp in the Vniuersitie of *Paris*, where were seene continually

tinually twentie, or thirtie thousand students between French & Forrainers. This famous multitude drew thether all the excellent Schollers, all the notable men of Europe, some to shew themselves, others to benefit themselves. The publique Lectures founded by *Frauncis* the first, were for ten yeeres before their comming sued for, and supplied by the worthiest Schollers of those times. At that time were read in the *Colledge* of *Cambray* alone, more excellent & learned Lectures in one month, then haue beene since in a whole yeere throughout all the Vniuersitie, taking the *Iesuits* also into the number. Who finding meanes to plant themselves by degrees in all the chiefe Citties of the Realme, haue thereby intercepted & cut off the springs, from whence issued this great multitude of students, & therewithall quite extinguishd an other essential good, which spread it selfe to all the young frie, that were brought vp at *Paris*, who grewe to more puritie of speech, ciuilitie of manners, and conformitie of minde to the geneall state and government, then since that time they haue done, neuer setting foote out of theyr seuerall Countries.

One poynt more, I must not forget, which was likewise noted by the Vniuersitie of *Padua*, in their *Complaint* exhibited in anno 91. against the *Iesuits*, before the Signiorie of *Venice*, at which time they were inhibited to read to any, but those of their owne Societie: the poynt is this. That the maine scope of their owne studies being *Diuinitie*, they vse to substitute ouer all theyr Formes (the first onely excepted) none but young *Punies*, fitter (God wor) to be taught, then to teach: insomuch as our youth continuing vntill 15. or 16. vnder the hands of such rawe, and ignorant fellowes, sildome or neuer growe to be of anie eminent note, or attaine (as we see) to any excellencie in their professions. This was apparantly prooued in anno 94. what time the *Vniuersity* preferd their *Complaint* against them. They endeououred to finde out some worthy Lawyer, of theyr owne Schollers, to whom they might commit the *Defence* of theyr cause: (which might perhaps haue beene some helpe to theyr matter) they founde out a number as well young practitioners, as auncient Pleaders, who had been trained vp in their schooles, but not a man of them all thought able to
sustaine

sustaine the burden of so weighty a cause : and in the end, they were faine to haue recourse to another , without doubt, an excellent Lawyer, but neuer any Scholler of theirs. They bring vp their Schollers, rather to contemplation, then to studie, and action . Likewise for *Physicke*, a learned profession, and full of deepe knowledge, how many rare men do we see of this profession, that haue been their Schollers ? As for *Humanitie*, and the mysterie of the tongues, therein are they lesse conuersant. Will you haue the truth , their proper element is *Diuinitie*, that's their *Facultie*, that's their field : therein are they expert : and to that purpose they cull out in the very bud, the most pregnant & sharp wits, & looke who once comes vnder their fingers, hardly gets away againe : by meanes whereof, their Order becomes a confusion of seuerall nations: moreouer, they take a course to helpe and further one another , and by cōference to haue vse of one anothers studies : In conclusion all the world must acknowledge them to be kings in this *Facultie*, the Queene of all *Faculties*.

In saying that they are not skild in the depth, & mysterie of the *Tongues*, my mea-

ning is not to denie, but that in their number may be found men of some reasonable knowledge in *Humanitie*, but this I say, that we may not looke to finde amongst them any, comparable to those foure ornaments of *Fraunce*, the peeres of learning, so acknowledged, and confest ouer the whole world, of whom there are three yet living, and the fourth also suruiues in his better part. All the *Iesuits* that euer were, are scarce worthy to be accounted so much as Schollers to any one of these foure, and I am certaine the wiser sort of them wil confesse as much: many their aunswere wil be, that it is not their studie; & that the mark they ayme at, is *Diuinitie*, as in truth it is.

Furdermore we are to obserue, that those amongst them, who attaine to any extraordinary knowledge that way, busie not their braines any longer with the *Instructing of youth*, but presently betake theselues to the studie of *Diuinitie*, wherein beeing prompted, and assisted by the best paines of the greatest men amongst them, they fall a practizing with theyr pennes: and do good seruice (we must cōfesse) for the maintenaunce of our Catholicke Religion against the writings of our *Aduersaries*.

And

And certainly this plentiful number of theirs, hath yeilded some one or two excellent in this kinde, who flourish in an elegant phrase, a confident stile, lofty passions, good methode, and a thousand pleasing poynts of Art : in conclusion (if I bee able to iudge) the two *Petitions* by them presented to your Maieslie, are two exquisite peeces, wherein whatsoeuer our great Maisters of the Art of Rhetoricke, haue left in precept, is carefully put in practise. To giue the theyr due, I see not howe their cause could haue beene better defended.

As then it cannot be doubted, but that their painfull endeouours in the studie of *Diuinitie*, haue incensed those of the pretended *Reformed Religion* against them, so can it not be denied, but that there are diuers things not in their actions only, but even in their doctrine it selfe, which make them odious to many good Catholicks, euery way as sounde, and zealous as themselves. I will insist onely vpon one poynt (for I may not abuse your Princely audience) but such a poynt as is well vvoorthy your audience, none more worthy, in as much as your whole state depends thereon.

It

It may please your Maiestie to vnderstand, that amongst the *Sorbonists* there haue stept foorth at times, yet but tildome times, some who beeing ouerswayed, and carried away by the colourable reasons of those, who at Rome haue published Treatises touching the power of the *Keys*, haue assayed to set this doctrine on foote, *That the Pope had power to excommunicate Kings, and absolue subiects from their oath of allegiance.* But such *Positions* haue beene no sooner broached, but presently condemned, as schismaticall, as well by the whole body of the *Sorbone*, authorized generally by the *Church of Fraunce*, as also by the *Decrees* of your Court of Parlemēt, the two chiefe safeguards of your predecessors to shielde them from all practises, intended against them.

The Popes are for the most part (as at this present) men of great integritie, and well affected to the Realme of *Fraunce*, in remēbrance of those great benefits, which the Holy sea hath heretofore receaued frō your Maiesties Crowne: Neuerthelesse, there happen such to be chosen otherwhiles, as doe wholie encline in affection to the *Spanish* partie.

If this mischief should happen, and that the people were perswaded in conscience, that *theyr King might be lawfully excommunicated, & themselves discharged of their oth of allegiance*, questionlesse our *Kinges* would be in great ieopardie, to see themselves quite dispossessed of their *soueraigntie and state*, and should in truth holde *theyr Crownes* but by *curtisie and fauour*, depending vpon the pleasure, or displeasure of whomsoever it should please my *Lords the Cardinals*, to promote to the *Sea*; the most part wherof are possessed of *rich benefices* in the *Duchie of Milan*, in the *kingdome of Naples*, and moreouer in *Spayne* it selfe. This were not to be an *imperiall King*, but a *Viceroy*, a king in name, but in effect a *Lieutenant Generall*, such as were those *petie Kings*, whom the *Romans* were wont to crowne, and vncrowne at their pleasure. All that euer liued since *Christianitie* first set footing within this land, haue euermore detested this opinion, as the most pestilent that coulde be infused into the mindes of *Subiects*, and the most repugnant to the word of *G O D*, who tels vs, that *his kingdome is not of this world.* Iohn. 18, Vpon which text *Saint Augustine* hath these

Transl. 115. these words. *Hearken ye Jewes and Gentiles, in Iohn.* *harken all earthly kingdomes, I preiudice not your soueraigntie in this world. And S. Luke, Chap. 12. One of the companie said Maister, command my brother to deuide the inheri- tance with me; and he said vnto them, Man who made mee a Iudge, or a deuider betwixt you?*

Lib. 1. de
confid.

Vpon which place Saint Bernard com- ments in this manner. *They which main- taine that opinion [speaking of the contra- rie] shall neuer be able to shew, that any of the Apostles did sit at any time, as a Iudge, or um- pire, or a deuider of Land betweene man and man. To conclude, I reade that the Apostles haue been iudged by others, but that euer they sate to iudge others, I neuer read. Erit illud, non fuit, that may be in time to come, but ne- uer yet hath beene.*

Vpon these infallible grounds, and infi- nite others (which for breuity I omit) hath the Sorbone, and in the Sorbone the whole Church of Fraunce, euermore concluded this Position to be schismaticall: *That the Pope had power to excommunicate our Kings, or any way to proceed against theyr Most Christian Maiesties.* And Iohn Tanquerel was in the yeere 1561. adiu'dged by sen- tence

tence of the Parliament to make open submission, and to aske forgiuenes of the King, for presuming to insert the said *Proposition* amongst his *Theses*, (abeit he openly protested, that he did it not but by way of disputation) and escaped very hardlie from beeing condemned to die for it. It fell out happily for him, that the King was but eleuen yeeres old, had he been but 14. it had certainly cost him his life.

When I say that the *Sorbone* hath ever condemned this *Position*, I meane, ever vntill such time as the *Iesuits* had trayned and bred vp a great part of the students in their Lectures of *Diuinitie*, which they reade daily in theyr Colledge. For to say truth, in the yeere 1589, when the *Bull* of excommunication against the late King vvas brought into *Fraunce*, and the question propounded in the *Sorbone*, *Whether the Pope had power to excommunicate the King or no*, presently the most auncient Doctors as *Faber* the Syndic, *Camus*, *Chabot*, *Faber* the Curat of *S. Pauls*, *Chauagnac*, and all the rest of the elder sort, men of the soundest heads, and harts stoutly opposed, and withstood it. But the pack was made sure. For the younger crew, who had all of them
beene

been the *Iesuits* auditors in *Dininitie*, as *Boucher*, *Pigenat*, *Varadier*, *Semelle*, *Cully*, *Aubour*, and a number of others, carried it by voyces, both against the worde of GOD, and all the auncient Canons of *Fraunce*.

That it is the opinion of the *Iesuits*, that the Pope hath power to excommunicate Kings, to free their subiects from the oath of allegiance, to deprive them of their scepter, their crowne, and state, it cannot be denied: inasmuch as they themselves being by the Vniuersitie of *Paris*, charged with this pestilent and pernicious doctrine, are so far from denying it, as that in their *Apologie*, written with deliberation, in the yere 1595, by the generall aduise of the whole Societie, intituled *La verité Defendue*, that is, *The defence of the truth against the Pleadings of Anthonie Arnald*, in the 70. page they vse these verie words. *Thou needest not to proue that Kings are, or ought to be sole temporall Lords in theyr owne Realmes, seeing that the Pope (as I haue said) pretends no title to this soueraigntie, except it be to reforme, as a Father, nay as a Iudge, those who otherwise would be pernicious to the Church. For in this case he not onely may, but ought to shew himselfe*

selfe theyr Superiour both for theyr good, & the good of the Realme. This Exception I knowe, makes thee halfe mad: I see it goes mightily against thy stomacke, yet there is no remedie, it must downe with thee, and thou moreouer must acknowledge thy selfe to be voyde both of sence and conscience in denying it. For first of all it is for the behoofe and the good of Princes, who for the most part are sooner bridled, or brought to their duties for fear of their temporall estate, which they evermore hold deere, (although they be wicked) then of theyr spirituall, whereof they make light account, unlesse they be religious, which is not vniuersally scene in them all. For this cause did God menace the Kings of Israell if they disobeyed his commaundements, rather to depriue them of theyr temporall Kingdoms, then to exclude them from eternall life, which he confirmed by practise vppon the first King, whom hee bereaued of his scepter and kingdome.

The Iesuits perceiuing that all the *Canons* of the Church of Fraunce, and all the *Decrees* of your Maiesties Parlement, are directly opposite to this pernicious doctrine, which they by little and little instill into the minds of the people, (being there-
with

with in former times altogether vnaacquainted) they are driven to this plunge, to say that the histories of our Kings, which we bring for instance, are but examples of disobedience, or *Rebellion* against the *Hollic* sea. These are their words. *Art thou so ill advised, art thou so unworthy a childe of thy mother Fraunce, as to cite out of the French Chronicles, examples of rebellion, blemishing thereby the glory of our Kings, and of our common mother?*

La verite defend. page 64. 65. et 66. of the first impression.

And about two pages after, *In a King whatsoever is, is eminent, be it good, or euill, if he employ his power to doe ill, there is no way to bridle and reſtraine him, but by an eminent power: for which cause hath this sword beenc practised, and put in vſe in the person of diuers Kings, and in diuers kingdoms: and albeitt the practise haue not alwayes ſucceeded, yet might it alwayes haue done, If the ſubiects had been well diſpoſed, or prepared aforehand.*

Was euer any thing more plainly deliuered, and yet was euer any thing more flatly repugnant to the word and will of God? Gods will is, when hee ſends vs vertuous Kings, that wee render him thankſgiuing, when hee ſends vs bad and wicked Kings, yet that we praise his Name notwithstanding,

ding, beeing certainly perswaded, that hee doth it for the best, to weane vs thereby frō the loue of the worlde, that wee may with the more willingnesse and alacritie depart therewith. Baruc. 1.
1. Pet. 2.

It is God onely, who seateth Kings in their thrones, it is he onely, who by taking them to himselfe (at his owne good pleasure) is able to remoue them. The Keyes which he committed to *S. Peter*, & to our *Holy Fathers* his successors, haue relation onely to the kingdome of *heaven*, and no way to terrestriall kingdoms. Himselfe while he sojourned heere vpon earth, did he euer, out of his omnipotencie, offer to chastise Kings, and to treade vpon theyr Diadems? No: quite contrary, his whole life was but an open booke, and storie of humilitie, neither hath hee put any other sword into the handes of his Apostles, to plant his faith withall. He said vnto them, *The Kings of the Nations beare rule ouer the,* and they which exercise authoritie among Luke, 22; them, are called *Gracious Lords*, so shal it not be amongst you.

It was no part of Gods will, that eyther *S. Peter*, or our *Holy fathers* his successors, should take more vpon them, then him-
B. selfe

selfe had done: neither in truth did the ancient Bishops euer attempt it. If others of later time take a contrary course, they doe therein abuse their authoritie, and are in no wise to be obeyed. This hath euer beene the iudgement of the Church of Fraunce, excommunicating all those that auouched the contrarie, as authors of a barbarous, & most accursed doctrine, which endeuouring by impietie to make men religious, doth euermore beget a world of murders, firing of houses, rauishment of wines, rapes of virgins, making whole Citties desolate, and whole Countries desert. This is the gulph of gulphs, the sea of abominations; we haue tasted it to the vtmost.

And yet for all this doe the *Iesuits* grow daily more obstinate in this opinion, perswading vs (if at least wee will be perswaded) that the *Bulls of Rome*, haue power to depose all the Kings of the earth, and to deprive them of theyr temporall state and soueraigntie.

Agreeable thereunto is that which Father *Bellarmino* a *Iesuit*, nowe Cardinall, writeth vpon this argument: In regarde of the persons, (saith he) the Pope, as Pope, cannot (though there be iust cause) by his ordi-

narie

narie power depose ciuile Princes, in that manner as he deposeth Bishops, that is, as their ordinary Iudge: but as a supream and soueraigne Prince in cases spirituall, he may (if need so require for the saving of soules) translate kingdoms, take them from one, and giue them to another, as we will proue. And in the eight chapter, for prooffe heereof he alledgeth all their violent, and tyrannous proceedings directly opposed to the word of God, and through all histories detested, and abhorred: the sequel whereof plainly sheweth that the chiefe strengthening, and establishment of the Turkish Empire proceedeth from the outrageous ciuile wars amongst the Christians, caused by such usurpations, which haue made Europe on all sides from East to West, to bathe herselfe in the blood of her own children.

S. *Ambrose* kept himselfe farre enough from touching (so much as in thought) the scepter, crowne, or temporall estate of the Emperour, or from discharging any Subject whatsoever of his oath of allegiance: neither in truth could hee haue doone it, without flatly impugning the commandements of God. That which he did, was but a sharpe admonition or reproofe, to

signifie & make known the grieuous qualitie of the trespasse.

1. Controu.
3. lib. 5. ca. 7
La veri. de-
send. page
42. of the
last impress.

Furthermore, I must not forget to note, that the same * *Bellarmino*, and the same *Iesuits*, in their aforesaide * *Apologie*, doe vpholde, and endeouour to approoue the common *Extrauagant*, viz. *vnam sanctam, de maiortate et obedientia*, which hath beene heeretofore condemned in Fraunce. By vertue of which *Extrauagant*, though the Pope forgetting himselfe should swarue from iustice, and attempt more, then hee had warrant to doe, yet are men bound, to yeelde obedience thereunto, and God onely may iudge of his dooings. Insomuch as in case the Pope should iniuriously and contrary to all right, shoote his thunderbolts against a King, (as we haue scene the like practised in anno 89, in the person of our deceased Maister, a most deuout Catholicke) yet, if wee belieue the *Iesuits*, no man liuing may enter into iudgement of the matter, as beeing forbidden vs, and reserved onely to GOD: In the meane time must this King in the viewe of all his subiects, nay by his subiects themselues, be dispossessed of his crowne and state, and into his throne may step any other, whō it shall please

please that *Supream* power to assigne, which is authorized by *Bellarmines* vvarrant, to translate kingdoms, to take them from one, and to giue them to another. The verie termes vsed by *Tanquerell*, (*Regno et dignitatibus priuare potest*: hee may take from them their crowne and dignitie) vvhich were condemned by that famous sentence of the Parlement. Yet was not *Tanquerell* so audacious to auouch, that the Pope hauing taken it from one, might giue it to another.

Father *Bellarmine* the *Iesuite* goes a step further. For hee peremptorily affirmes, *In the Tractat: de exemptione clericorum. Printed with the Treatise of Indulgence. 1599*
 * that all the *Clergie of the Realme*, are exempted from beeing your subiects. A position as flat contradictorie to the expresse word of God, and to the *Canons of the Church of Fraunce*, as the residue that hath beene spoken. Yet doth he stoutly maintaine it, labouring by meere Sophistry to auoyde that saying of *S. Paule*, *Rom. 13.* Let every soule be subiect to the higher powers, for there is no power but of God, and the powers which are, are ordained by G O D. And a little after. Therefore we must be obedient, not onelie to auoyde theyr anger, but also for conscience sake. For this cause also you pay tribute, for they

they are the ministers of God, appoynted to that end. Whereuppon S. Chrysostome noteth, that those words are not spoken onelie in regard of the Laity, but likewise of the Clergie, of religious persons, nay of the Apostles themselues.

1. Pet. 2.

Moreouer, the same Father Bellarmine striues to defeate those wordes of S. Peter. Submit your selues to all manner ordinance of man, for the Lords sake, whether it bee vnto the King, as vnto the superiour, or vnto gouernours, as those which are sent by him.

Whereunto Bellarmine amongst other things aunswereth: that at that time it was necessarie with all diligence to admonish the Christians, to performe obedience to theyr kings, for feare least the preaching of the Gospel might otherwise haue beene hindered.

What is this, but to make our Christian Religion, a religion of meere Impostors, a Religion of Matchiauelists, pretending at the first, that our kingdom is not of this world, all of vs, as well of the Clergie, as other, liue in obedience to Kings and Gouernours: But afterwards hauing once gotten the winde, and seized the Sworde into our ovvne hand, then to change our note cleane contrary, and in presumptuous manner to arrogate

rogate to our selues, that which almightie God hath reserved as his own prerogative over the Kings of Israell, & all other whatsoever. Indeede this is right the *Iesuits* religion, these be their policies, this is the path they tread, to insinuate or get footing within a Realme: but Christian religion keepes a far other course, it speakes sincerely, and vnfaignedly, without cloaking, without colouring, without dissembling: it neither withdraweth, nor embezeleth any subiect whatsoever from his Prince, as doth the religion of the *Iesuits*. For marke I beseech you, *Bellarmines* cōclusion, in the 271. page of the said Tractat: *De exemptione cleric:* You will say perhaps, this were a wrong done to Princes, if against theyr wil they were deprived of their right, which they had over Clergie men, before they were of the Clergie. Whereunto I aunswere: that there is no wrong doone them: inasmuch as a man in vsing his owne right, doth no man wrong. But who so chooseth that calling, which he iudgeth most fitting, and agreeable to his disposition, he useth but his owne right, although it follow accidentally, that the Prince is deprived of his subiect.

This is not to stand long hammering about

bout the matter: This is to make short
work, and to tell you in a word, that looke
how many Clergie men your Maiestie hath,
so many subiects hath the Pope in France.
And to that effect in the 255. page he hath
these very words: The Pope hath exempted
all the Clergie, from the subiection of theyr
seculer Princes, whereuppon it followeth, that
as concerning the Clergie, they are not So-
ueraigne Princes. This is (my liege) in
good French, to creēt another state within
the state, and another kingdome within
your kingdom. For proofof which doc-
trine, flatly repugnant to Christian religi-
on, he frames a Simile, in the same place, &
tells vs: This is all one, as if a King shoulde
make ouer some part of his Realme into the
subiection of another, and in so dooing, eyther
by the law of armes, or some other iust title
should forfeit a part of his Soueraigntie. Ad-
ding withall, that the establisshing of this his
Position, is of more dangerous consequence to
Princes, then the losse of a maine battell, or of
an entire Prouince might be. And hee sayth
truly, for the maladie is within our bowels,
and they that are already lost, do by theyr
close confessions many times drawe & in-
uicgle others; to the subuersion of that
Monar.

Monarchie, vnder which they were borne.

And whereas (saith hee) wee are sometimes Page 268.
faine to stoope to the ciuile Magistrate, it is de exemp.
but perforce, as beeing constrained to strike cler.
faile: but this case inferreth no consequence.

They affirme moreouer, that the constitutions of Princes, although they cōtaine nothing repugnant to the scripture, nor to the Canons and sacred Decrees, yet doe they not binde the Clergie, farther then ad directionem, non ad coactionem, to informe them, but not to enforce them. They bee their owne wordes, page 269, agreeing with that which followeth page 271. that subiects after they are entred into the Clergie, are no longer subiects to the secular Prince, who forthwith looseth & forfeits them. And in truth it is a cleere case, that he is no longer a subiect, who can no longer be inforst to yeeld obedience to the Lawes.

These heresies (my Liege) were once wholie rooted out of your Realme of Fraunce, but these fellowes begin to sowe them thicke againe, and haue founde the meanes cunningly to conuey this * Trea- De exemp
tise into Fraunce, together with that of In- cleric.
dulgences, shuffling it in amōgst the prease, that it might passe vnregarded.

OF

Of this Position, viz. *That those who are entered into the Clergie, are no longer subiects, followeth a strange consequence, to wit, that they may conspire & practise against their King, and yet not incur the guilt of treason.* This is deliuered in expresse termes, in the *Aphorismes of confession*, written by the *Iesuite, Emanuel Sa*, vpon the word *Clericus*. *The rebellion of a Clergie man against his King, is not Treason, because he is exempted from being the Kings subiect.* And vpon the word *Princeps* they doe more manifestly declare, how farre they disagree from the word of God, who enioyneth vs with patience to tolerate euill Princes, beeing seated in the throne of their auncestors, as being giuen vs by his owne hand. But vwhat say these men? *A King may be deposed by the State in case of tyrannie, or if he gouerne not as he ought, or for any other iust cause, and another may be chosen by the greater part of the commons. Howbeit some are of opinion, that hee may not be deposed but onely for Tyrannie.*

. Pet. 2.

Where first of all wee may note theyr bad meanings, to leaue a poynt of that consequence at large, and vndetermined, and yet who knowes whether they do it in policie,

licie, or no, that they may be at choise to hold eyther the one or the other part, according as shall best fit their desires, and designes. Secondly, what is more dissonant from Christian religion, then to leaue it to the libertie of the people, to iudge of the good, or ill gouernment of theyr Prince, & to make them belieue, that without perill to theyr conscience, & offence to God, they may, either depose him frō his crown, or depriue him of his life? provided alwayes that the *greater part* be of that mind. A clause most important, for if the lesser part were of that brainlick opinion, then might they fortune to perish in the attempt; and vvhhat pittie were it to loose a companie so *well disposed* to Iesuitisme, that is, to hunt their Lord and Maister out of his proper inheritance, crying after him, *A tyrant, A tyrant*? And this is the reason, why *Pardo* the Inquisitor of *Anwerp*, in the very end of that booke dated 1597, allowes it this commendation, that it vvas like to yeeld greate fruite, and commoditie, and God knowes whether it were not in his thought, that the greatest commoditie it could yeelde to his Maister, vvas to helpe forward the destruction of your
king-

kingdome, with whom at that time he was at mortall warrs. Furthermore, the same *Iesuits*, in those *Aphorismes of Confession*, (which they daily beate into the mindes of the people) adde hereunto vpon the word *Tyrannus*, *He which gouerneth tyrannicallie a kingdome, whereof hee is rightfully possessed, cannot be deposed, but by authoritie of a Parlement: but sentence beeing once given, the next at hand may execute it. And he may be deposed euen by those his subiects, that haue sworne perpetuall obedience to him, in case, after admonition, he doe not reforme himselfe.*

I leaue it to your Maiesties consideration whether this doctrine touch you neerlie, or no. Certaine I am it imports not so much to the whole worlde besides, as it doth to you alone, and to your posteritie. Fraunce is your owne inheritance, vvhich you hold onely by God & by your sword. If the world should continue ten thousand yeeres longer, and your posteritie as long (as wee are to wish it might) it ought in right to raigne continually ouer Fraunce, neither shall any Pope, (as some of them may fortune to be enemies to your house) euer haue authoritie to absolue so much as one Frenchman, from that allegiance,
which

which he shall owe to your succession. But if these *Positions* may once creepe in amongst vs, then shall your posteritie wear the Crowne, and enioy the scepter so long, as shall stand with the pleasure of the Holy Sea, and no longer.

Out of this first principle is deduced a second, whereuppon I see much vvritten on both sides, but none comes neere the marke. Some affirme that the *Iesuits* counsell men to murther Kings, but they doe them wrong. For they (God wot) cleane contrariwise serue and obey Kings, and many times also with hartie affection: but marke theyr distinction. They holde that, *such as are excommunicate by the Pope, are no longer Kings, but Tyrants*, and what they comment vpon the word *Tyrannus*, your Maiestie hath alreadie heard. In brieve, grant but theyr first proposition, & the second will followe of necessitie. For allowe the Pope power to intermeddle with the scepters and temporall estates of Kings, (according to the *Iesuits* doctrine) then is it cleer that a King, (beeing once by his Holines declared excommunicate) remaines a priuate person, and no longer King: and if he offer obstinately to continue his raigne, he is to be held a
 Tyrant.

Tyrant. Whosoever will yeelde them the former proposition, shall be drawne perforce to the latter. That Libell written by *John Guignard* a *Iesuit* with his owne hand, (as hee acknowledged in the open Court of Parlement, both the chambers beeing assembled) contained both these Propositions, but vnder most insolent and outrageous termes. For among other things, hee breakes foorth into these vvordes, *That cruell Nero, was slaine by a Clement, and that * counterfet Muncke, was dispatched by the hand of a true Muncke.* This heroïcal act performed by *James Clement*, as a gyft of the holy Spirit, (so termed by our Diuines) was worthily commended by the late Prior of the *Iacobins*, *Burgoin* a *Confessor and Martyr*. The Crowne of Fraunce, may and ought to be translated from the house of *Bourbon*, vnto some other: & the * *Biarnoïs* (although cōuerted to the Catholick faith) shall be more fauourably dealt wthall then he deserves, if receiuing a shauen crowne in exchange, he be recluded into some strict Couent, there to doe penance for all the miseries hee hath brought vppon Fraunce, and to render thanks to God, that had giuen him the grace to acknowledge him before his death. And if
with-

The late king vsed many times to goe on procession in the habite of a Munck.

A terme giuen the king that now is, by the Leaguers for that he was borne at *Biaçac*, a towne in *Gascoine*.

without armes he cannot be depofed, let men take armes againſt him, if by war it cannot be accompliſht, let him be murdered. Your Maieſtie may ſee the originall copie, it is vvell worth the fight.

Moreouer, *Ambroſe Varade* was Rector of their Colledge at *Paris*, choſen by themſelues, as one of the honeſteſt men in their Order, and is at this day in as great credite amongſt them, as euer he was. Yet if your Highneſſe pleaſe but to ſend for a copie of *Barrieres* arraignment, you ſhall there reade, that this *Varade* was the man, who (the next month after your Maieſties happy conuerſion) did animate the ſayde *Barriere*, to goe and ſheath his two-edg'd knife in your breſt, binding him there-vnto by the Sacrament, and aſſuring him by the living God, that he could not doe a more meritorious act, and that hee ſhould therefore be carried by Angels into Paradiſe. If this be not true, *Varades* might do well to come in an cleere himſelf in Court: he was in this towne what time your Maieſtie entred it, and ſome fewe dayes after, but he lay cloſe all the while, and ſtole away diſguiſed; taking his courſe to *Rome*, where now hee liues in as high eſtimation among

among the *Iesuits*, as is possible. It is an easie matter to denie any thing in words, but deedes are of greater validitie, and confute words.

Varades then beeing detected of this cruell and detestable crime, should haue beene brought vnto you piniond by the *Iesuits* themselues, to receaue due punishment, for examples sake, if they had not been all of his minde. But when as quite cōtrary, they honor him (as you see) more then euer they did, & stick not at this day, to register his name among the *worthiest persons* of their Order, wee may conclude that in respect of their wish, will, and affection, they did all of thē encourage *Barriere*, by the mouth, and mediation of *Varades*, and that this parricide was not particuler in him, but generall in them all. It is a practise grounded vppon their maine principle, from the execution wherof they expect their chiefe credit, and commendation, as heereafter shall be shewed.

If you aske me, where it is that *Varades* is by them yet at this day recond for one of the *worthiest persons* of their Order, I must refer you to the *265. page *De la verité defendue*, publisht a whole yere after *Varades*

Of the first
impression.

des fled. What haue not many woorthy persons of this societie endured? Who knoweth not (to speake of our country of Fraunce) the indignities which haue been offered, and the slanderous reproches which haue beene vttered against Iohn Maldonat, Aimond Augier, Claudius Mathew, James Tyrius, & at this present against James Commolet, Bernard Rouillet, and Ambrose Varades? Where by the way we must note, that these men are with them extolled for notable Martyrs, as hauing suffered meruailous afflictions. This is as proper, and as charitable a speech, as when they terme the Complaint of the Vniuersitie of Paris against them in the yeere 64, a cruell persecution. A strange abuse of the word. It were a farre more proper speech, to call those outragious, and bloodie warrs, which were by the Iesuits kindled through all parts of the Realme, The persecution of all the good subjects of Fraunce.

But if Barriere had been a scholer of the Iesuits, nuzled, & trayned vp in their doctrine, he would hardly haue been brought to appeach Varades. For they belieue it to be present damnation, to reueale to the Magistrate, who they were that wrought or incited

C.

them

them to such attempts. And this is a third Proposition, which followeth out of the first, and second. For if the *Pope may lawfully excommunicate Kings*, and that *beeing excommunicate, it is a good, and meritorious deede to murder them*, then doth it follow of congruence, that the partie ought constantly to endure martyrdom therefore, and not to procure their death, who set him the readie way to euerlasting life. These Propositions are linckt and combined together, they hang all by one thred. And this is the reason, why *Chastell* forbare to accuse any one of the *Iesuits* in particuler; For, hauing resolued, to stab you in the throte with his knife, and believing, (as he profest) that the act was *lawful and meritorious*, it followes, that he believed, he should be certainly damned, if hee discouered the partie, who (in his erroneous opinion) had directed him the way to Paradise. And yet see how God, the Protector of Princes, is wont to drawe the truth from out of theyr mouths, that most of all endeavour to couer, and conceale it. For these are the verie words of *Chastels* examination, whereof your Maiestie may see the *Originall*, which shall be auouched and iustified for true, by
more

more then thirtie of my Lordes the Presidents, and Counsellors of the Parlement, whose testimonie is a thousand-folde of more validitie, then whatsoeuer the parties can alledge in their owne cause.

Being demaunded, where he learnt this new diuinitie? he answered, hee learned it by Philosophie. Being demaunded if hee studied Philosophie in the Iesuits Colledge. Hee answered he did, and that vnder Father Gueret, vwith whom he had been two yeeres and a halfe. Being demaunded, if hee had not beene in the Chamber of Meditations, into which the Iesuits vsed to bring the most notorious sinners, there to beholde the pictures of many deuils in diuers terrible shapes, vnder pretence to reduce them to a better life, in truth to affright theyr minds, and incite them by such terrours to doe some notable seruice. He answered, that hee had been oftentimes in the said chamber. Being demaunded, by whom he had been perswaded to kill the King. He answered, that he had heard in diuers places, that it was to be held for a most true principle, that it was lawfull to kill the King, and that they, who sayd it, called him a Tyrant. Beeing demaunded whether this argument of killing the King, were not ordinarie with the Iesuits. Hee answered

swered, that hee had heard them say, that it was lawfull to kill the King, & that he was out of the Church, and that he was not to be obeyd, nor held for King, vntil he were absolved by the Pope.

Againe beeing demaunded in the great chamber (my Lords the Presidents & Counsellors thereof and of the Tournelle beeing assembled) he made the same answers, & did in especiall propound, & maintaine that maxime, viz. that it was lawfull to kill Kings, & in particuler, the King now raigning, who was not in the Church (as hee affirmed) because he had not the Popes approbations.

Whosoever should reade the *Petitions*, which the *Iesuits* haue presented vnto your Maiestie, would suppose that *Chastell* neuer toucht, or accused them at all: so confidently doe they stand in denyall of the truth. But I know not, what greater accusation can be deuised, or what waightier crime they can be charged withall, then to haue bewitcht & posselt the tender soules of young youth, with so desperate a doctrine, as carrieth them on to the slaughter of their Prince.

With this agreeth that which wee reade in the *Confession of William Parry*, made at his

his death, that *Benedetto Palmio* a *Iesuite*, first caused him to vndertake that resolution for the murder of the Queene, & that afterwards one *Wats* a Priest, to whom he imparted it, dissuaded him from the attempt, telling him the act was damnable: vwhereupon, seeing this contrarietie of opinions, he repaired to *Anniball Codretto* a *Iesuite*, to be confest, who tolde him, it coulde not be but this *Wats* was an here-tick: for the true Church made no question, but that *Kings*, *excommunicated by the Pope*, were ipso facto, *Tyrants*, and therefore ought to be slaine. Likewise the *Commenter*, vpon that booke, which is called the *Epitome of Confessions*, otherwise the 7. booke of the *Decretals*, page 308, after hee hath commended the *Iesuits*, all he can, (as they haue many commendable parts, we must confesse) at last, for the close and vpsHOT of al their praises, he adds this, * *Tyrannos ag-grediuntur, lolium ab agro Dominico euellunt*. Your Maiestie may reade the booke, you will easily make construction of this peece of Latine, I haue heard you interpret much harder in my dayes.

To be short, there is no man can doubt, but by this *weeding the cockle out of the lords*

They assault tyrants, they weede the cockle out of the Lords field.

field, (wherein he commendeth them to be so expert, and so resolute) is meant the dispatching, and making riddance of those, who by the *Bulls* of *Rome*, are declared excommunicate, whom they terme all by the name of *Tyrants*, what religion so euer they professe.

And certainly all the world can witnes, that the late King was alwaies a most earnest Catholick, and no man but knoweth, how well (and that by many particuler benefits) hee deserued of the Church; yet after the sentence of excommunication was at *Rome* declared against him, *Father Cōmolet*, and *Father Bernard*, (both which are by the *Iesuits* in theyr afore-named *Apologie* euen at this day extolled and deified) and generally the whole company of the *Iesuits*, neuer affoorded him better title to his dying day, then the names of *Tyrant*, *Holofernes*, *Moab*, *Nero*, & such like, which practise suteth very fitly with their definition of a *Tyrant* aboue specified.

At *Christmas* in 1593, your Maiestie was cōuerted Catholicke, yet notwithstanding at *Bartilmewtide* following, the same *Commolet*, vsed these words in the Pulpit. *Wee stand in need of an Ehad, be he munck, or souldiour*

diour, or shepheard, it matters not, but wee stand in need of an Ehud. And not long after, hauing aduertisement that the matter was informed against, he secretly conuayd himselfe away. This can be no more denied, then the fact of Varades, which yet they labour to couer & disguise, affirming that Barriere indeede disclosed his intent vnto him: mary Varades made him answer, that hee, beeing a Priest, might not giue him any counsell in the matter. Say there were nothing but this, was not this in other words to say, You should about it without more talke, let your words be fewer, & your deedes more?

But if your Maiestie please to sende for the triall and confession of Barriere, you shal there finde, that Varades, Rector of the Iesuits, confirmed him, encouraged him, and bound him by the blessed Sacrament, to strike the stroke resolutely, & couragiously. Once certaine it is, your Maiestie neuer escaped a greater daunger in your life. And what wonderful triumph would they haue made, thinke you, at your death, who shewed such excessive ioy at the slaughter of the late King, proudly insulting ouer his Hearse, by letters dispersed into all parts of

of the world, and for the greater glorie,
printed by them at Rome? These are in-
serted amongst their solemne, and annuall
Letters, page 305, and are thus translated.

*The same day that the King expelled vs out of
 Bourdeaux, was hee expelled out of his life.*

A Towne in *The report was, that hee sent vs to * S. Ma-*
 Guienne, 5. *caries, with an intent to cut all our throates*
 leagues di- *there, had not his owne been cut first. The re-*
 stant from *port of this newes, strooke our aduersaries in-*
 Bourdeaux *to a wonderfull amazement.*

I neuer was posselt with greater admira-
 tion in my life, thē when I read this branch
 of their Letters. For who could euer haue
 believed, that Christians, much lesse *Reli-*
gious persons, would haue openly profest
 such rancour, such enmitie so immortal, as
 death is selfe could not determine? Na-
 ture teacheth vs to haue remorse, and com-
 miseration of our enemies, when wee see
 them lie breathlesse vppon the earth: they
 cease to be enemies, when once they cease
to be. But to tread vpon the dead corse of
their Maister, of their liege-Lord, of their
King, of the formost King of Christen-
dome, and thereupon to sound victory &
tryumph, can there be, or be imagined any
impietic, any inhumanitie, any cruelty cō-
parable

parable to this ?

It is true, the poore Prince had no feeling of this outrage, neither indeede was it done to him so much, as to your Maiestie, and to any whatsoeuer hee be, that beares the name of a Frenchman : this I am sure, hee felt and tasted a deepe portion of that poyson of the *League*, which was tempered by *Claudius Mathem*, a *Iesuit*, who died in Italie about the end of 88, beeing surfeited with his cōtinuall trauailes into Spaine, Italie, Swizzerland, Germanie, & the low Countries also, (after the death of *Monsieur*) for the contriuing, knitting, and fortifying of this great, and horrible confederacie against the late King, and the whole line, and familie of *Bourbon* : *Guignard* a *Iesuit* hath written it, and your Maiestie hath read it, *That the crowne of Fraunce, might & ought to be translated from the house of Bourbon to some other.* Furthermore, they that vnderstand the whole secret of the *League*, spare not with open mouth to speak it, that the *Father Iesuits*, were the true Fathers & founders of the *League*, and consequently aunswerable for the death of all those, who were swallowed in that vast gulphe, by the set open : I will recite you a brieue storie, which

which shall cleere this poynt of all contro-
uerſie.

Sixteen go-
uernours
choſen, du-
ring the re-
bellion by
the ſeditious
multitude
within Paris,
to rule the
cittie.

There is no man but knowes, the pur-
poſe and deſignement of the * *Sixteene*,
who by a Letter, which was intercepted,
made tender of the Cittie of Paris to the
King of Spaine. And whether goe theſe
Sixteene to chooſe them a *Preſident* of that
their bloodie counſell? Went they not di-
rectly to the *Ieſuits*, who commended vn-
to them *Father Otho Pigenat*? This is con-
feſt by themſelues in their *Apologie*, prin-
ted at Paris: mary they pretend, it was to
mitigate and allay the humour of the *Six-
teene*. Some man perhaps would aunſwer,
that this was, to quench fire with oyle, to
turne a *Ieſuite* among a crewe of ſeditious
perſons. For my part I ſay not ſo, I ſay the
Sixteene did in truth neede a bridle, & not
a ſpurre, and that the onely couſe to bring
their deſignes to the mark they ſhot at, was
to temper their extreame & outrageous vi-
olence. But in the meane time, who ſeeth
not a wonderfull correſpondencie, and a-
greement betweene theſe *Sixteene* execu-
tioners (for by what fitter name can I call
them? ſeeing with their owne hands they
hangd vp the *chiefe Preſident* of the Parle-
ment,

ment, the onely President that remained at Paris) who seeth not I say, a singuler correspondence of those *Sixteene*, with this Society of *Iesuits*, since they desired to haue a *Iesuit* for their *President*, aboue any other of the *Clergie*, or *Laity*?

Moreouer, who knowes not that from the beginning of the yeere 85, their *Colledges* both at *Paris* and else-where, were the common retreits for al those that laboured the aduauncement of the Spanish affaires. Thether were the packets addrest, there opened, and from thence dispersed: that they had daily entercourse with the Spanish Embassadour *Mendoza*, and those that succeeded him at Paris, and generally with the Agents & Factors for king *Philips* causes, in all the good townes where they remained. Your Maiestie knowes it, no man better.

The troth is (my liege) they alledge, that you are nowe vnited in so straight a league of amitie with the king of Spaine, as that these obiections ought rather to make for them, then against them, inasmuch as your Maiestie affects none more entirely, then those who beare a hartie and entire affection to the Spaniard. This speech may happily

La veri. de-
fend. page
129. of the
first impress.

pily come now in season, but I assure you,
I thought it strange to hear this speech fo-
llowing, to fall from their pens at that time,
when wee were in the chiefe heate of our
warrs with the Spanish king. In * Charles
the ninthis dayes the Spaniards were not spo-
ken of but in the better part: but the hereticks
in hatred, not of our nation, (for then ought
they to carry a deeper hate to the English and
to the Almaines, who haue heaped more mis-
chiefes vppon Fraunce, then any other Nati-
on) but of their Religion, haue endeoured to
make them odious under pretence of the state.
This me thinks was something too much,
to discouer and vnmaske, their loue to the
Spaniard, at such a time, whē vpon the bor-
ders of Picardie, thousands of Frenchmen
perished by their swords. Me thinks theyr
Fatherhoods should not suffer themselues
to be so much transported either by theyr
owne affection, or by the generall vow of
their Order, as to forget in what place they
were bred and borne, & not to be touched
with the least feeling of the wofull calami-
ties of their Country, especially they being
catholicks, whō the Spaniards thus slaugh-
tered in great multitudes, without all re-
morse, or respect either of age, or sex.

This

This (mee thinkes) fauours of a hart too sauadge, and degenerate, to speak so large-lie in defence of them, who at the same instant were bathing their hands in the blood of our countrymen, and those Catholicks also. VVhat though the Spaniards, giue these *Fathers* respect, honour, & reuerence aboute ordinarie, though they binde them by many speciall benefits, and singuler fauours, though they entitle them by the name of Apostles (as they themselues doe publish in their writings) yet ought they not for all this (especially in Fraunce) to vse the same stile of them in the heate of war, as in the time of peace.

In the *Petition* which they afterwards preferd to your Maiestty, they haue dilated this argument, though with greater libertie of speech, yet with more reason, then at that time. Their wordes are these. *And whereas they challenge vs to be Spanish: that was an accusation, fashioned in the forge of of time, and it bare a good test in that season, (onely in respect of the season) that is, while the warre continued betweene Fraunce, and Spaine. In those dayes it was an odious name, a name full of suspition and hate: but now, that* your Most Christian maiestie hath knit
the

*the fast knot of a sacred peace with his Catho-
lick highnes, and that the French is brother
to the Spaniard, and the Spaniard to the
French, now is this challenge out of date, it is
vnseasonable, it is vnreasonable.*

And yet (my liege) to tell you true, this
I obserue (besides the too euident prooffe,
which we haue formerly had thereof) that
through out all these glorious and painted
speeches, they still discover their harts to
be mightily engaged to the king of Spain.
The troth is, they haue an earnest desire to
deliuer your Maiestie of all iealousie, and
distrust thereof, and to that purpose em-
ploy the vtmost of their art: yet notwith-
standing, a man shall perceauē, they would
not at any hand, but your subiects should
take notice, that they remaine true deuoted
seruaunts to king *Philip*, presuming that
this opiniō, makes greatly to the aduance-
ment of his affaires. Which when I com-
pare with the *sentence* of the *Inquisition*, dis-
annulling the *Determination* of the *Sorbone*
pronounced against the *Iesuits* in anno 54,
(as themselues are wont to vaunt:) as also
vvith their first foundation created by a
Spanish Captaine: and moreouer with
those wordes, which are contained in the
Legend

* Legend of their said *Patrone*: Wee ought earnestly & uncessantly to pray to his heavenly Maies^{ty}, that it would please him in health, and happines, long to prosper the Catholicke king Phillip, who by his hereditarie, and incomparable pietie, and deuotion, his singuler wisdom, his incredible vigilancie, his puissance, infinitely exceeding any Princes, that is, or euer was in the world, standeth as a Bulwarke for the defence of the Catholicke Religion. And this he doth, not only by his forces, which haue euer been inuincible, but by the means also of his Famous Court of the Inquisition, which studieth day and night for the good of the Catholicke religion.

Vita Ignatij.
Printed at
Anwerpe in
anno 1587,
page, 403.

When, I say, I compare all these poynts together, it makes me sorely to mistrust (I must confesse it to your Highnesse) that if misfortune should kindle any fresh coales of warre, betwixt your Maies^{ty} and the Spaniard, you should haue these false brethren ready, vnder hand to performe you all the lewd and bad offices that could be deuised. In the meane time, be sure, they are not idle; but continually pursue the aduancement, & encrease of their doctrine about mentioned, wherein they professed, in the yeere 89, they had taken mighty paines
with

The late
kings father.

with aunswerable profit & successe. [And we find it too true] For such a *Bull* as the last, had it beene addrest against * *King Henrie the second*, it could not haue shaken the least Towne in Fraunce : which notwithstanding, by the helpe of the *Iesuits*, and theyr almost thirtie yeres trauailes, procured the death of his sonne, who would haue made it but a mockerie, as his predecessors had done before him. Is it not wonderfull, that an armie of two hundred thousand men, could not haue been able to effect so much against our late King, as about two hundred *Iesuits* haue doone, by *disposing his subiects*, that is, by drying vp their naturall sap in such sort, as the fire tooke at the first touch : whereas before that time, al France was an Ocean, whereinto these kinde of thunderbolts no sooner fell, but they fell out.

True it is, that as long as your Maiestie and your successors shall continue in good termes with the Holy sea, the maine fruit & effect of this doctrine will not appeare. And you are to hope, that you may alwayes so continue, but times to come can promise no assurance, and thats the reason, that in time of peace, you set men a worke

worke to fortifie your frontire Townes. It is almost impossible, that the *Keyes*, for three successions together, should escape the hands of a *Spanish partaker*, there being so many such in the number of the *Cardinals*: if that should happen (giue me leaue to tell your Maiestie freely & without dissimulation) your crowne, scepter, & kingdome, would come to this iumpe: if there fortund more of your subiects to cleaue to the *Iesuits* opinion, then to the contrarie, if their faction were the stronger, the farewell crowne, and kingdome: if theirs were the weaker, you should indeede continue in your Soueraigntie, but not without the confusion of many your subiects, and the effusion of much blood, as well sound, as corrupt.

Furdermore, your Maiestie is to consider, that this doctrine of *Excommunication*, carries with it at this present, more danger, and perrill to our Realme, then in former times, when we had * territories, & forces in Italie: by meanes wherof we weare at hand to succour the Pope, in case he might be forced to doe any thing to our prejudice. But as now the case stands, a *Viceroy* of *Naples*, with the *Spanish partakers*, that

Sicilie, Naples, & Milan, which haue sometimes bene subject to the French king.

D.

are

are within Rome, holde the *Holy Fathers* necke vnder their girdle, vvho might be thrise besieged, and sackt, before we could come halfe way to the rescue. Another inconuenience is, that Rome was neuer able to sustaine it selfe, but by the supply of corne from *Sicilie*, their granarie.

And amongst the rest, this poynt deserues speciall obseruation, that the *Iesuits*, being guiltie to themselues, of what perill their doctrine is to the state of Princes, are carefull and warie not to discouer it, when first they creepe, & insinuate into a State: but hauing once got firme footing, then do they spread it by degrees from hand to hand amongst the people, who are by nature ouer-apt, and prone to receaue this poyson. For what can sound more plausibly to the minds of a multitude, then to be released of that bond of subiectiō, wherunto they are by their birth tied, & engaged? I know that men of vnderstanding forget not that excellent saying of the Philosopher, *That for a man to liue in subiectiō to his Prince, is true, and perfect libertie*: and the lawes both of *Nature* and *Nations*, doe teach and tie vs to serue, and honour that Prince, vnder whose gouernment we first enioyed

enjoyed the light of the Sun : and that no flesh and blood is able to dispence vs, for that obedience, whereunder God himselfe hath bound and concluded vs: but for one well disposed mind, that is thus perswaded, you shall finde three that are of a contrarie opinion, and the mischiefe is, that cōmonly the stoutest, the most resolute, & desperate fellowes, are soonest caried down this sleepe, and head-long discent; and a small number of such stirring spirits, prooue too hard for a multitude of others. Haue vvee not had experience heereof? I am verily perswaded, that whē the late king was first proclaimed *Tyrant* in Paris, vpon pretence that *hee was excommunicate by the Pope, and therefore to be expelled his kingdome*, the citie affoorded two for one, that were of a contrarie beleefe, and would gladly haue seene him raigne peaceably in the Louer, and adousen of those rebellious malcontents hangd at the * *Greue*. But they floode flaring one vpon another: they wanted courage, they wanted not strength. So haue three theeues many times by surprisal robd halfe a score Merchants. They that keepe the beaten roade, and continue in their natural obedience, take their rest in the night,

The place
of execution
within
Paris.

and follow their busines in the day : whereas contrariwise, such as labour to exchange their old maister for a new, such as study to ouerturne the State, they haue their assemblies by night , holde their secrete parlies, encrease their strength daily : they haue no businesse else to entend, (for they liue in the meane time vpon their secret pensions) so that in the end , they suddenly surprize the contrarie side. He that first laieth hand on his weapon, hath the aduantage.

This then being so, that the *Iesuits*, firmly vphold these dangerous Positions , and scatter the throughout the worlde (as hath beene shewen) I assure your Maiestie, the danger of suffering this doctrine to take roote, seemes to mee (I must confesse) to ouer-balance all those considerations, that may be alledged to the cōtrarie. For as for ouerthrowing the *New opinions in Religion*, we may say, and say truly, that as during the first fiftie yeeres, the opinions of *Luther & Caluine* were stoutly proposed , preached, and published, so for these fīue, & twenty, or thirtie yeeres, they haue beene notably confuted, both by word, & writings, such as for depth of learning , haue by infinite degrees exceeded all , that euer were set forth

foorth by men of former times. And our selues can testifie, that the best, & most sufficient amongst them, are daily reclaimed into the bosome of the Church: A matter that (in my opinion) should work in vs all, exceeding comfort, and contentment. For these blessed conuersions are not forced with the Racke, with tortures, or with terror of death: as is the manner of the *Spanish Inquisition*, (vnto which, and to the forces of *Castile*, the *Iesuits* wholly attribute the preservation of the Catholick religion, as hath beene formerly declared:) but by the sword of the spirit, and the euerlasting word, mildly deliuered by our Doctors, Pastors, and reuerent Bishops, whom I esteeme no whit inferiour, for learning, to the *Iesuits*, although they sometimes borrowe their arguments, which are in truth very sound and substantiall.

And albeit the *Iesuits* haue sometimes furthered such conuersions, yet this I will say, that they are not (in my iudgement) so fortunate heerein, as are the Bishops, and Doctors of our Church. Their carriage is so austere, and so far different from the nature of our French Nation, as it disaffecth men at the first encounter. They conuerse

and company so much with Spaniards, & withal frame themselves so precisely to the imitation of their *Patron* (a Spaniard born) that their looks, their presence, their fashion, and behaviour, carie with them too great a semblance of seueritie.

Who so desires to cure a sick person, must apply himselfe to his humor, and cal about him such Physicians, as the patient can fancie and affect. Such are not the *Iesuits* to Frenchmen: They haue in so furious manner thundred out such intolerable blasphemies against the deceased King, as the horror therof dooth to this day retaine an impression in mens minds. Frenchmen haue a certaine inclination by nature, to loue theyr Prince: and that causeth their harts suddenly to rise, and start within their breasts, when they heare such outrageous speeches vtered against their kings. I once sent them word, (for I once loued them well, if not too wel) by a close copartner of theirs, with whom I had talke about theyr doings: that I was sorie to see them so furiously enraged against a dead man, and that the seruices, which this vnfortunate Prince had performed to the Church in his life time, hauing in her quarrell so often

times,

times, in such a number of battailes, in so many sieges, aduentured his deereſt blood, might (mee thought) deſerue at leaſt to haue his memorie ſpared, when hee vvas dead: They made him anſwere, there was ſome reaſon in that he ſaid, but the time required another courſe, for nowe or neuer was the ſeaſon, to ſettle and eſtabliſh the Catholick religion quite thorow Fraunce. I ſoone aymed at the meaning thereof, to wit, that they were determined, to worke the people into a diſlike with the preſent gouernmēt, vnder which they had ſo long liued, perſwading them to change their naturall Lord for a new, and vtterlie to extirpate the race & familie of *Bourbon*. And when I afterwards, beheld the * garrifons of *Caſtilians*, and *Neapolitans* within Paris, I tooke that to be an entrance to the accompliſhment of their former aunſwere: and to be plaine (my liege) I made recognizing, the game had been at an end, & that your Maieſtie was neuer like to ſet foote vvithin Paris; iudging that the ſmaller townes would be faine in the end to ſtrike ſayle to the greater.

But God who hath alwaies had a ſingular care of this kingdome, the firſt
Chriſtned

Receaued
into Paris
by the Six-
teene, where
they remai-
ned 3. yeres.

Christned kingdome in the world, hath otherwise disposed it, and hath by plaine miracle, in despight of your enemies, seated you in quiet possession of all this spacious Empire, and to heape vp the measure of your happines, hath giuen you a beauteous, a noble, and a vertuous Princessie, and within ten months, (fore-stalling both our wishes, and our expectations) a true and liuely Image of your selfe.

The care for this young Prince, more then for your owne person, exciteth your Highnes, with mature deliberation to consult of all the important affaires of your State, in which number, this poynt touching the *Restoring of the Iesuits*, may vvorthily claime a place.

In this consultation, one of these three courses must be resolued vpon; *eyther to yeeld the Iesuits absolute contentment to their desires, or to make them yeeld absolute obedience to your Decrees: or else to * let matters rest in such eondition as now they are.*

I will first enter into examination of the last branch, because it beares at first sight the most plausible shew, yet is in truth the least questionable: it beeing a cleere case, that the *Iesuits* are, eyther wholie to be restored,

That is, they-
ther to re-
store them
whole into
France, nor
to remoue
them out of
Bordeaux
& Tholouse,
where they
yet remaine.

stored, or to be enforced, wholly to yeeld obedience to your *Decree*. If it be iust, and commodious for your state, that they be permitted to stay, then is it reason they should remaine as inhabitants, and not as exiles: if otherwise, then let them be gone, and not be suffered, by their cōtumacie to giue example of rebellion, as they haue doone too long. The Lacedemonian state, was wont to direct out but a smal scroule of Parchment, lesse then your little finger, & theyr commaund was instantly to be put in execution. It is a matter of absolute necessity, that your Highnesse be obeyed as well at Bourdeaux and Tholouse, as at Paris and Fontaine-bleau. You want no seruants in those places, and whatsoeuer you shall commaund, like a King, and absolute Lorde, will be executed, make you no doubt.

If the *Iesuits* be incommodious to your state, then suffer the not to take any deepe roote in those two Prouinces. The Tree which this yeere may be plucked vp vvith one hand, will the next yeere aske both: and the third, will neede a mattock, and an axe. This neighboring vpon Spaine, giues vs iust cause of suspicion & iealousie. They
haue

haue been alwayes charged to be Spanish; they haue declared it in the whole course of their actions, the elder this complaint hath beene, the truer, and better it seemes to be. They haue beene chased out of the residue of the Land, and doe you not see, how they intrench themselves anew in those two Prouinces, adioyning vnto Spaine, from whence they had their first originall? what example of lowlines & obedience call you this?

If in any part of your realme, they should be least suffered to fortifie, it is in such a frontier, as is situate far from our Sun, and neere to the climate of *Madrigill*: A man would iudge, that Spaine sets in, to backe them: or that they retire thether of purpose to barricado, & strengthen themselves against your Maiestie, as who should say, You haue driuen vs out of Paris, and other places, but your armes are too short to force vs any further. Can this be borne? I cannot tel how certaine *Bourgomaisters (so reputed) who haue beene sometimes trained vp vnder their discipline, and fitted to their humour & appetite, and who now so stoutly vndertake the matter on their behalfe, I know not (I say) how they conceiue

De Bourde-
ur & Tho-
mase.

ceiue of it : but they must know, that they owe as much obedience to your Maiestie, as the meanest vassall in Paris, none excepted. This is too high a presumption, this is to open a contempt. Your want of issue hath hetherto made them holde you in neglect, (to vse the wordes of an ancient Emperour) now make them knowe, that they shall owe their allegiance to you, and your posteritie for euer, and it will make the proudest of them all to tremble. *The remembrance of a trespasse doone to the Father, neuer dies in the sonne.*

It remaines then (my liege) that *eyther the Iesuits must yeelde obedience to your Decree, or else that your Decree must be disannulled*: behold the Gordian knot, of this consultation. Many will reioyce at the first, & many likewise at the second. To speak my opinion, your Maiestie is not (as I thinke) so much to respect, what will be pleasing to this, or that particuler humour, as what is *iust*, and *commodious* to the whole. You cannot so carie your selfe heerein, but that you shall glad manie, & grieue many : yet must you resolute one way, and not alwaies floate, and wauer between both. What faster anchoring can a man rest vpon, then
commoditie

commoditie, and iustice: vvherein also honestie is comprised?

(a) The high Court of iustice at Paris, (as the Kings bench is with vs, & not as our Parliament, the assembly of the 3. estates) where there sit 12. Iudges, 12. weightie causes, 12. eeres, sixe ecclesiasticall, & sixe temporall: 12. ordinarie Iudges, there are other Iudges subordained.

In severall provinces.

(b) The whole proceeding of the Parliament of Paris against the Iesuits.

1. Astouching *iustice*, God hath committed it into the hands of Kings: The Kings your predecessors (my liege) haue from all antiquitie heereof disburdened themselves vpon the conscience of their (a) *Parlement of Paris*, & since for the multitude of causes, they haue ordained (b) seauen other Parlements. But the *Court of Peeres*, hath euer retained (as it was meete and requisite it should) the power, and prerogatiue, to decide all matters, that concerne the *generall state*. This *Bench* is furnisht with many worthy persons, and such as are infinitelie practised in all sorts of causes, but aboue all, in the determination, & iudgemēt of matters criminall. For if any men living doe proceede thereunto, with exact and ripe knowledge of the whole cause, vvithout doubt it is they: And there was neuer man yet called in question, but if he knew himselfe to be cleere, would craue them for his Iudges before any other. Your Maiestie can partly testifie as much.

(c) It is not since last day, that this *Parlemēt* hath receiued *Complaints* against the *Iesuits*: for in the yeere 64, they heard no lesse then

then ten Lawyers pleading against them al
 at one time : amongst whom he that was
Advocate for the State , (a very woorthy
 man, and a most loyall seruant to his Mai-
 ster, as euer was any) did at that time, (a
 strange, & wonderfull thing to tell) prog-
 nosticate, and foretell, all their actions and
 proceedings, which since that time haue in
 our knowledge been verified, and accom-
 plisht. When men afterwards saw al those
 things fall out true in practise, vvhich hee
 had prophesied ; as first the ouerthrow of
 the Vniuersitie , beeing by them brought
 downe frō *thirtie* to *three* thousand Scho-
 lers, (as before was shewed) & that the sub-
 iects began by litle, & litle, to shrink from
 the obedience due to their naturall Prince,
 & to fixe their eyes vpon a new *Loadstar* :
 it made them begin to murmure, and say
 thus to them-selues (for the *Iesuits* had
 by this time made their faction strong, and
 were growne terrible amongst vs) all this
 was fore-told vs by *Mesnil*, the kings Ad-
 uocate, but we would neither belieue him,
 nor the *Sorbone*, which at the same time al-
 so prophesied, that *this Societie was ordai-
 ned for destruction, not for edification, & was
 like to breede great trouble and annoyauce to*
tempo-

temporall Princes. They are the precise words of the *Decree*: Your Maieſty if you pleaſe, may ſee the Originall.

But when they beheld all order of gouernment ouerthrowne, the reines of obedience cut in ſunder, the Magiſtrates impriſoned, and ſome of them maſſacred, the multitude like Lions broke looſe, making ſpoile and hauock of all honeſt people, & then theſe hoily Fathers ſounding the trumpet to this multitude, and heere *Commolet*, there *Bernard*, vomiting out a worlde of blaſphemies againſt their King, againſt their liege Lord, and on the other ſide glorifying the King of Spaine, declaiming in his praiſe, ſetting him forth for the mightieſt Monarch in the world, of greater pouiſſance, of larger dominions, then the Romanes euer were: that hee would neuer forſake them, hee held them (forſooth) ſo deere, onely they ſhould take courage, & know their owne ſtrength: beeing confident, that his ſuccours for men, monie, & vittailles ſhould neuer faile them: Then in truth all well minded ſubiects, who had any impreſſion of the *Flower de luce* remaining in their hearts, beganne to be toucht with deepe repentance, that they had not

in time giuen eare to these *Cassandraes*: but repentance came too late.

When your Maiestie had reduced Paris vnder your obedience, it was expected of all hands, that you should instantly haue hunted out all those bad seruitors, who had with their enuened cups, poysoned a great part of your subjects, and with open face declared themselues sworne enemies to the King deceased, and your selfe. But your Maiestie, in your singuler wisdom, thought it good, to let the matter remaine in the handling of the Court. The Vniuersitie, which (not without iust cause) imputed their ouerthrow in particuler, (besides the generall ruine of the State) to this Societie of the *Iesuits*, preferd their Complaint into the Parlement, in May 94. The *secular Clergie* of Paris did the like. The cause was pleaded in Court, * but yet privately, which was no small benefite to the *Iesuits*: for if the doores had beene set open, the greatest part of that, they vvere charged withall would haue beene witnessed by the whole Assistants; and fresh supply of matters, was like daily to haue come in, during those many dayes, that the cause was in hearing. *à huis clos.*

In this meane time, happened that stroke which God turned away frō your throat, and vsed your teeth for a defence against it. No man made question, from vvhence this stroke was sent, especially after knowledge, that the actor was a scholer of the *Iesuits* nurturing, of whom hee learnt (as himselfe confessed) that the *King was as yet out of the bosome of the Church, & therefore ought to be slaine*, as appeares by his deposition in open Court. And in truth, this desperate, and accursed resolution, could spring from no other roote, but frō those barbarous, and sauage *Positions* before remembered. Such cōceptions are not ingendered by the ordinarie course of nature, especially in the harts of French-men, who are far remote from Affrica, and neuer saw any Monsters, before the *Iesuits* were scene in Fraunce. Our soyle produceth no such venenious plant of it selfe, it cannot be, but some, or other hath sowed it amongst vs.

Vppon this confession they sent to the *Iesuits* Colledge, vvhich amongst other things, was found a discourse, pend by Father *Guignard*, and written with his owne hand; containing in it, the sap & marrow of all this barbarous, this bloodie, this prodigious

diſgiouſ doctrine. This vvhole praſtiſe iumpt with that which had been proph-
 eied, but not beleeued in anno 64; & with
 other predictions thē newly foretold. The
 court proceedeth, to a full, & ſolemne tri-
 all (in the aſſemble of the two chambers.)
Guignard openly acknowledgeth this to be
 his owne hand writing, & *Chaſtell* likewise
 confeſſt it, in preſence of the whole *Bench*,
 to be the Ieſuits ordinarie & familiar talke,
 that *the king was ſtill out of the Church*, (*al-*
beit he were turned Catholicke,) *in as much*
as the excommunication ſtood ſtill in force: &
that therefore he ought to be ſlaine: which in
all poynts cōcurred with that which Guig-
nard wrote, if without force hee cannot be de-
poſed, then let men take armes againſt him: if
by armes it cannot be accompliſht, then let him
be ſlaine.

Vppon theſe proceedings, what milder
 courſe could the Parlement aduiſe on, then
 to aſſent to the *Requeſt* of the *Vniuerſitie*:
 God himſelfe ſeeming by a kinde of mira-
 cle, to ſhew himſelfe as Iudge in the cauſe,
 by ſetting forth (without further miſchiefe)
 to the view of the world, the truth of that
 which had at ſeuerall times beene proph-
 eied againſt that Societie, and which theyr

cunning flights, their smooth glossings, and their fained pretence of pietie & zeale, had charmed vs from apprehending so stedfastly, as to take a speedie course for theyr riddance from amongst vs.

Thus vpon full knowledge of the cause, the Parlement of Paris, pronounceth *Sentence*, by which they are awarded to depart the whole Land, and your subiects prohibited to send their sonnes to any of theyr Colledges without the Realme: V Which is a clause of speciall importance: the execution whereof not beeing lookt vnto, your Maiestie shall reape but halfe the benefite of this *Sentence*. For how studious and careful wil they be, to ground such children, as shalbe sent them, in these dangerous principles, & to impose it, as a charge vppon theyr conscience, to season others with the same liequour? You are borne in hand (my liege) that it is a matter meerly impossible, to enforce the execution of this branch, and that men cannot be kept frō sending their children out of the Land vnto the *Iesuits*: it is not so; you shal finde it a matter of the easiest performance in the worlde. For let there be a penaltie of a thousand crownes inflicted for the first time, (the one moitie there-

thereof to accrew to the informer) and the same to be doubled, as often as the Decree shal be broken, you shal not see a man that will dare to transgresse it. And is not heere a matter of wonderfull difficultie, that it should deserue to be accounted impossible?

By an other *Sentence*, is *Guignard* adiudged to die: his horrible blasphemies against the deceased King, whose subiect and vassall he was, and his brainicke doctrine against your Maiestie, would not permit his life to be spared, without the hazard and perrill of yours. This *Edict* carried, in all mens opinions, so great a weight of iustice, so great a force of necessitie, as it was no sooner published, but * put in execution Anno 1594 through all iurisdictions, saue onely in * *Tholouse* and * *Bordeaux*. For *Tholouse* In Langue-
there was reason, it standing as yet in terms doc.
of disobedience with your Maiestie, not In Guienna.
beeing reduced vntill *Aprill* in 96. As for * *Bordeaux*, it was at that time replenisht with most deuout Catholicks (but most vowed enemies to the Spaniards, and the *Iesuits*, their vpholders) who thirsted after nothing more, then to see the hunted out of *Guienne*, as they had beene out of all o-

ther parts of the Realme . But the *Iesuits*,
 hauing speedie intelligence of this *Edict*,
 giuen out against them, had soone (as their
 wonted maner is) by means of their cōfede-
 rates, raised a mightie, & a strong faction in
Agen, and *Perigueux*, where the embers of
 the fire of rebellion, were as yet burning
 hote. There they caused to be framed di-
 uers inuectiue Libels, but in so insolent, &
 intolerable a style, as is not possible for anie
 man to cōceauie, that hath not been afore-
 times acquainted with the pen of a *Iesuit*.
 For in brieft, all the Courts that had ad-
 iudged them to exile, what were they but a
 crew of hereticks, that had ouer-ruled your
 Maiestie to publish this *Edict*? You shall
 heare thē speake it. *The enemies of the Ca-
 tholicke, Apostolicke, and Romane religion,
 haue possessed your Maestie, with false, and
 fained suggestions, to bring them into hatred,
 and iealousie with you, and with your State:
 and without forme, or shadowe of triall, or en-
 tring into any due examination of the cause,
 haue condemned them to exile, & banishment.*
 Did the Parlement of Fraunce euer re-
 ceiuie so foule, so vnworthy, so slaunderous
 an imputation, such a vile indignitie? and
 not content with this, they proceeded fur-
 ther,

ther, and brake out into threats, telling vs in their *Petitions*, that wee should see an alteration in our state for this geare: and that wee must not thinke such an earthquake could be, without some change upon it.

In *Frauncis* the firsts dayes, such a *Petition* I will not say (for who durst once haue entertained a thought of such a one) but one that had come neere it almost in a worde, would haue cost him his life, that should haue beene so audacious, as to present it. This extreme presumption, this insolencie, these braues, these outrages, proceeding from them, and their broode, infected with their poyson, (the effect whereof is, to set light by Princes, and by their lawes, and Magistrates) gaue meruailous offence to your Maiesties seruants, who were thorowly resolved, to take such order, as your Maiestie should be obeyed: and not to suffer your *Edict* to be contemned, and controlled. But the great number of Townes, which as yet stood out, and were supplied by the Cittie of *Tholouse*, caused them in wisdome to haue patience for a time. They found, that the rage, & furie of your enemies, who as yet bare their swordes drawne against you, was not able to holde

out for any time, inasmuch as they grewe scanted of theyr meanes, and that then order would be easily taken, for the execution of this *Sentence*: howbeit as we see, sundry respects, & occurrences haue delayed, and put it off till this day: And this (my liege) is the plaine, and vndisguised truth of the whole cariage of this matter: this hath been the proceeding, and iudgement of your Court against the *Iesuits*, executed in part, and in part pretermitted.

It is not vnknown to your Maiestie, that the strength of all States, consisteth in the maintenaunce, and execution of such *Edicts*, as are concluded in theyr Supream Courts. When we take in hand to reuerse them, it behoueth vs to proceede therein with great aduiselement & circumspection: it is a worke of high attempt, and of no small, nor slender consequence. All *Edicts* beare your name in their forehead, they cannot be violated, without wounding the Maiestie Royall, whose iudgements ought to be irreuocable, and vnchangeable.

Besides all this (my liege) in this assemblie of both the Chambers, (whom they challenge for hereticks) they are not able to name so much as one man, that is not a
most

most sound Catholicke, without the least suspicion to the contrarie. They haue been these seuen yeeres in sifting, and searching into their liues, let them say, were they euer able to challenge any one of them? Then what a sely, and friuolous allegation is it, to say, *they of the newe opinion hate vs*? I grant it to be true, but what were they of the *new opinion* able to doe in this assemblie? As much as in the Consistorie of Rome: I speake it confidentlie, not a jot more.

Yet they wil not so giue it ouer: they say *the whole Parlement* hated them. I would know the reason? Is it, because they came not to * *Tours*? Howe could they hate the *Iesuits* for that cause, when as the best part of the * *Presidents* themselues, neuer stirred foote out of Paris? Is it because the *Iesuits* are sound Catholicks? Much lesse: inas-much as the Iudges of the *Parlement*, are euery way as sound as they, and without touch, or taint of heresie. Then whats the cause they should thus malice you? Assuredly, you are able to supply no aunswere, that may beare the least colour in the world, except you say they hate vs, because wee were the fountaine of all the miseries & calamities that haue fallen vpon France.

Let

The Parlement of Paris was removed to Tours in 1589. during the rebellion.

Being detained for fear of the Leaguers, inso-much as the King was faine to appoint new to supplie their places at Tours.

Let that be true, yet I say that this allegation of *barred*, can stand you in no stead. If *Catiline* had been apprehended, should he not haue found any at Rome vpright, and impartiall enough to be his Iudges? without question hee should. And yet I dare say, the whole Senate, and all good Common-welth men besides, counted him the fire-brand of their Countrie. Belike vvee should set vp a new Court of Peeres, to sit in iudgement vpon Traytors, & those that further the practises and attempts of strangers.

Where by the way (my liege) I will giue you this *Item* (which you wil allow mee, I know, to be most true) that if all your subiects had borne good affection to the *Iesuits*, or had they borne the like affection to your Maiestie, as the *Iesuits* did, the *Iesuits* had not at this time presented you with so many goodly *Petitions* as they haue doone, you had neuer come within the Louer. Haue they the face to denie thys? If they haue, yet will not your Maiestie conclude with mee notwithstanding? Their last shift (and that a strange one) is this: that not knowing what to pretend against the iustice of this *Sentence*, they are driuen
to

to say: *If Chastell did charge vs with this matter, or if we were guiltie, & culpable therein, why were we not put to death?* I aunswer; They measure other mens harts by theyr owne. For hauing themselues sate *Presidents* in that bloodie * *Counsell*, which to make their tyrannie dreadfull, put an infinite nūber of persons to death, they iudge that, measuring it by their owne courses, they were worthy a more seuerer and rigorous punishment. But will you knowe the caule, why they were not put to death? It was, because they had neither *Spaniards*, nor *Iesuits* for their Iudges, vvho at the *Terceras* in one day, and vpon one scaffold, cut off the heads of eight, and twentie *Esquires*, and two and fiftie *Gentlemen*, all *Frenchmen*, & hangd vp 500. gray *Friers*, or such like *religious* persons, for preaching in the behalfe of the King of *Portugall*. Wee in *Fraunce* hate and detest those cruelties, we euer sway and encline to pittie, so it be not cruell pittie. To take the liues of so many persons, had been crueltie, & to harbor those amongst vs, who had caused, and committed so manie barbarous outrages, (hearing their braines indeede about nothing els) had beene another extreame crueltie.

Of the Sixteene, whereof a Iesuit was President.

elie. What third course then remained, but to banish them? It is an excellent saying of *Tacitus*. *My Lordes, if you consider the monstrous villanies of these men, hanging were too easie a punishment for them: but I can advise you a meanes, how you shall neuer repent you, for hauing beene either too remisse, or too rigorous: Banish them all.*

La veri. def. page 183. *Moreouer, the Iesuits not hauing what els to exclaime against this Sentence, so be-hoouefull, and necessarie for the state of Fraunce, breake into this speech, (marke I beseech you, how far their rage, & phrenzie doth transport them) * The Parlement of Paris, is no longer at Paris. VVhere is it then? Where is this famous Parlement of Paris, so much renowned, so much admired thorow all Fraunce, thorow all forraine countries? Is it at Madrill? Is it thether that you will appeale from the King, and his Parlement? Is it there, that you wil triumphantly ouerthrow this notable Edict, as once you did the Decree of the Sorbone, in anno 54?*

Marke (my liege) note I beseech you, the peremptorines, the insolencie, the intolerable presumption of these men, to dare to auouch in Fraunce, that *the Parlement*

*lement of the Peeres of Fraunce, is no more in
Fraunce, the Parlement of Paris, is no longer
at Paris.* But how can we expect, that these
men should spare this Court of Soueraigne
Iustice, since they subornd * villaines with
two edgd kniues, to worke the destruction
of their Soueraignes themselves? Barriere.

Vpon these premises I conclude it to be
inst, most *inst*, yea *iustice* it selfe, to enforce
the execution of the *sentence* of the *Parle-
ment*. You cannot erre in following this
path, a path beaten by all your predeces-
sours, who haue been iealous of nothing so
much, as of the execution of the *Decrees* of
their *Parlement*. Otherwise, what assurance
could they build, that their children, which
they haue left somtimes in the cradle, som-
times in the wombe, should cōmaund af-
ter them ouer so many large Prouinces,
without the power of their *iustice*, which is
the arme, and stay of their scepter, the sup-
port of their crowne, and the prop, & pil-
ler of their succession. Therefore whatso-
euer he be, that shall aduise, or moue your
Maiestie to vveaken the *Edicts* of your
Parlement, vpon an important matter of
your State, did neuer duly ponder the con-
sequence, the weight, the sequell, of such a
deed.

deed. You must neuer looke to haue anie thing firme, or stable in the worlde, after you haue once deiected, disabled, & ouerthrowne, this the greatest support of your greatnes: your maine & strongest fortresse, both against the rebellions of your subiects, and the attempts of strangers. So much for the *iusfice* of this act, let vs now come to the *commoditie* and profite thereof.

Chastell
wounded the
King nine
months after
his entry in-
to Paris.

From the Je-
suits Col-
ledge to the
Louer.

c. Who is so blind, as not to see, that this *Sentence*, ought to be reconed as one of the speciall blessings that God euer bestowed vpon you? If their Seminarie or nurserie, were able in nine months to yeelde an instrument, to act their murtherous plots, how many was it like to haue produced in the space of seuen yeeres? There is great odds betweene the going of a hundred paces, and of eight hundred miles. V Vhen a man hath leasure to ruminare, and to aduise vvith his pillowe, hee oftentimes relenterh, and changeth his purpose: one good minute is sufficiēt, & there be (as the prouerbe goes) foure, and twentie houres in the day: But when in the same heate of blood, in the selfe same furie, issuing forth of that hellish *Chamber of Meditations*, hee may in an instant be in your bosome, there
lies

lies the danger (my liege) this is an apparant, and imminent perrill. He needs not lodge at any Inne by the way, there can no aduertisement be sent frō Lions (your Maiestie knowes what I meane) he cannot be descried by his tongue, nor described by his apparrell: there wil no intelligence come, no pictures wil be sent you from any place abroad: the resolution is no sooner taken, but performed in an instant: And vwho doubts but such a mischiefe, the neerer it is, the more it is to be feared? To go one step further, let vs coniecture by theyr former cariage, what fruite wee may expect from them in times to come.

In the first place (my liege) it seemes most reasonable, that your Maiestie assent to that branch of their *Petition*: viz: *That the * King of Fraunce, reuenge not the quarrels of the Duke of Orleans: that is, of the King of Nauare.* This demaunde is full of equity: for whatsoeuer they haue wrought against your Maiestie, by the commaundemēt of the late king, ought not to be cō-
 strued to their hurt: nay I will go further, it ought to make for their good: they did it in regard of the seruice of their king, you were not their King at that time. Neither

All this hath relation to Barriere: vide 1st. Cate. lib. 3. cap. 6.

The saying of Lewes the 12. first duke of Orleans, & after King of Fraunce.

to say truth, was this matter euer mentioned in their accusations. But this is an ordinarie trick with them, to feigne monsters to themselues, & subdue them when they haue doone. It was neuer layde to theyr charge, and had it beene, yet would it haue had no hearing in your Parlement. No. they tooke a cleane contrarie course: for amongst a multitude of other matters, they entred into particuler examination, how the *Iesuits* had behaued theselues towards the late King: concluding, that if they had well, and faithfully serued him in his extremitie, and distresses, albeit it had beene against his owne son (if hee had had a son) they deserued praise & commendation for their labour. The late King, was no king of Nauarre, hee was no *Duke of Orleans*: hee was king of Fraunce: I will not adde that he was besides theyr kind benefactor, and theyr speciall fauourer in all their causes, (litle suspecting, God wot, what horrible mischiefes, they in the mean time conspired against him) for in saying hee was King of Fraunce, I conclude all: Hee was their Soueraigne, they were his naturall subiects, & tied in allegiance to him, what focuer hee had beene, (and yet liued there euer

enter a more gracious Prince?) but let vs
 see, haue they acquitted themselves of thys
 allegiance? haue they serued him loyallie,
 or haue they not lewdly betraied him? this
 is the pith of the controuerſie: heere you
 muſt cloſe, and not trauerſe alooſe off, ſee-
 king out large fields of plauſible common
 places, therein to diſplay the colours of
 your Rhetoricke: you muſt come to the
 poynt of this *Obiection*. Liſten well what I
 ſay, my maiſters; it is not a *Duke of Orleans*,
 or a King of Nauarre, that I ſpeake of, I
 ſpeake of your owne King: Let vs heare,
 haue ye acquitted your ſelues of your dutie,
 to this your ſoueraigne Prince, your kinde
 Soueraigne, your gracious King, who held
 you in ſuch high eſtimation, who euer v-
 ſed you with ſuch exceeding courteſie, &
 kindnes, both in word, and action? I am
 wiſely occupied, to aſke them this queſti-
 on; they will aunſwere me at leaſure: and
 to ſay truth, what can they aunſwere, which
 your Maieſtie ſhall not be able of your
 own knowledge to controll, & conuince?
 I appeale no further for witneſſe, then to
 your highneſſe, what words the late King
 vttered of them. I dare ſay it, there was ne-
 uer Prince complained more, nor more
 cauſe

In anno
1589, but
they after-
wards replā-
ted them-
selues.

cause had to complaine of the treasons of his subiects, then this good King. And did he not, howsoeuer of a milde, gracious, & too too gentle disposition, did hee not (I say) cause them to be expelled his cittie of ** Bourdeaux* : the onely men amongst all his subiects, whom hee euer proceeded so seuerely against. An infallible signe, that they had beyond all meane, and measure prouokt, and incensd him. But how can any man make question hereof? Haue we already forgotten, that it was iustified vnto him by good euidence in writing, that the *Iesuits* were the originall founders of the *League*. They were the men, who by their *Syrens* songs, had hereunto bewitched men of all conditions, from the highest to the lowest, who knit, & contriued this cōfederacie against the State; and at Rome laboured the *Excommunication* tooth, and naile against your Maiestie, & afterwards made the bruite of that thunderbolt to be heard in Fraunce, hauing thereunto prepared the minds of your subiects with this accursed perswasion, that *the King was liable to the sentence of Excommunication, and that being excommunicate, hee was no longer King, but a Tyrant, and Vsurper, and they* dischar-

discharged of their oath of allegiance? And who is so blinded with prejudice, but that he plainly seeth, that if *James Clement* had not tasted of this poysonous doctrine, hee would neuer haue giuen way to such a thought, as to vndertake the murder of his Soueraigne, of his liege Lorde, of his naturall Prince? Was it not this damnable opinion, settled, and engrafted in his hart, which encouraged him to sheath his knife in the belly of the Lords annointed, which gaue strength to his arme, to redouble the blow, hee being certainly perswaded, that this *Heroicall act*, (as *Guignard* termes it) would beare him directly into Paradise? Is it the stone, or shaft, that commits the murder, or is it he, that sends it? Who is (I say) so wilfully, or ignorantly blinded, but hee knoweth & must confesse, that when the *Iesuits* first set footing in this Realme, the harts of all our Countymen were so far estranged from these heresies, (for I can call them no better; and to speake truly, what heresies can there be more dangerous, then these?) as that it was hard amongst a million of men, to find one, who would euer haue entertained so much as a thought that way? Contrariwise, our Auncessors marched

F. ched

Boniface the
8. for exco-
municating
Phil. le bel.

ched ouer the Mountaines, and made pas-
sage thorough Italie, to * take him priso-
ner, vvho offred to excommunicate the
King of the *Flower de luce*, and enioyned
that presumptuous Prelate, to open shame,
& submissiō, who scattered the first sparks
of this fire amongst vs. To conclude, be-
fore the *Iesuits* came to nest in Fraunce, the
hartes of our countrymen were most estran-
ged from these accursed *Positions*.

Wherewith
the Iesuits
are charged.

* For saying
amongst o-
ther things,
that the king
might be
excoṃuni-
cated, which
Boucher al-
so, with o-
ther Sorbo-
nists, deter-
mined, page
15. of this
booke.

The * *Apologie* of *Iames Clement* (say
they) is fathered by *Boucher*. It may wel be
so. *Boucher* knowes, he shall neuer come at
Paris to aunswer it: (the sentence of death
giuen against * *Guignard*, implieth his cō-
demnation) the *Iesuits* liue in expectation
daily to be receaued, *Boucher* then dooth
but the part of a friende, to take it vppon
him; and a faster, and more assured friend
then *Boucher*, the *Iesuits* neuer had: and
there was reason for it, he passed the whole
course of his studies in *Diuinitie* vnder thē:
as all the Vniuersitie can witnesse. But
not to dwell longer vppon that point, let
vs take a view of the *Bull* it selfe, let vs open
this damnable *Apologie*, and examine the
ground, and subiect thereof, what is it, but
this, that *the King may lawfully be excommu-
nicate,*

nicate, and his subjects freed from their oath of
 allegiance? And what else doe the *Iesuits*
 preach, what other string doe they harpe
 vpon through all theyr bookes, before al-
 ledged? Furdermore, what is the last close
 of this booke, but that wee labour to finde
 out an *Ebrud*? and vwho taught him that
 lesson, but * *Commolet* and *Guignard*: who Before page
 writeth thus, *If without force hee cannot be* 38.
deposed, let men take armes against him, if by
war it cannot be accomplisht; let him be slaine.
 And a little before, this hercicall act perfor-
 med by *Iames Clement*, as a gift of the holie
 Ghost, (so termed by our *Diuines*) hath been
 worthilie commended. &c. Let vs take a bet-
 ter surueigh of these wordes our *Diuines*:
 who may these *Diuines* be? Is it *S. Augu-*
stine, or *S. Bernard*, or those other fathers,
 men spotlesse in life, & matchlesse in lear-
 ning? No such matter: I haue shewed you
 the contrarie. Who are they then? They
 are forsooth, the reuerend Fathers the *Ie-*
suits: men of a higher ranke (I wisle) then
 they. These are * *Apostles*, they are recei- Before page
 ued into the society and company of *Iesus*: 45, & 111.
 alas the other, which I named ere-while, Catechi. lib.
 are but his poore, & humble seruants, not 1. cap. 9.
 worthy to vnloose the latchet of his shooe:

Page 266.
of the Apol.
of Iac. Clement.

And for an vpshot, this Father *Gaignard*, who wrote these *Positions*, with a penne of Steele dipt in the blood of our Kings, is by them * lamented, as a great losse: and what doth this *Defence* of murtherers containe in it, more fauouring of madnesse, & lunacie, then these points I haue named? But let the *Iesuits* aunswere mee to this: if they did not giue allowance to that *Apologie*, would they suffer it to be solde publicly in *Donay*? would they allow it currant passage in that place? For my part, I would not giue counsell to touch the life of the King of Spaine, sooner would I lose mine owne: no I am so farre from it, as I maintaine, that whosoever shall attempt against the life of a King, shall vndoubtedly receaue damnation for his hire. It is an attempt against the maiestie of God, who hath establisht him as his Vicegerent.

Indeede wee must confesse, the *Iesuits* cannot bar this *Apologie* from being openlie sould in *Donay*, and caried about from Inne to Inne, to be put away to Frenchmen which trauaile that way. Alas, these poore religious persons can bear no stroke in such townes, as are subiect to the house of *Austria*: they are not reconed of in those places

places (God wot.) I will tell you a strange thing, and it is true. There is no man but knowes, how hard it is for a *Frenchman* to get entrance into the Castle of *Milan*: and when all is done, hee must passe vnder the name of a *Spaniard*, and at his perill, if he chaunce to be discouered. Yet this I will say, that let all the *French Iesuits*, that remaine at this day in *Guienne*, & *Lanquedoc*, present themselues before the gates, & let but one *Iesuit* of *Milan* auouch them of his knowledge, to be *Iesuits*, they shal presently haue the bridge let downe, and the great gates set wide open to receiue them. Such a singuler vertue hath the dye and tincture of Iesuitisme, as that it drownes all naturall colours whatsoeuer. And in truth, to what persons liuing are the Spaniards more indebted, then to this Societie? who haue vndertaken such toyles, and trauailes for the aduauncement, & encrease of their Empire, as they, whom onely they haue to thanke for the kingdome of *Portugall*, as their owne historie doth acknowledge?

Vnion de
Portugal
fol. 197. b.

But from whence proceedes this vvonderful affection of the *Iesuits* vnto *Spaine*? The cause is two-fold. The first taken from their originall, which was Spanish, & that

was it, that first ingrafted in them this ardent affection, wherein they haue been by tradition frō hand to hand, nourisht, bred, and trained vp. Secondly, they set it downe for a principle, that the Turkish Empire, can neuer be brought to finall ouerthrow, but by some Monarche of Christendome, and casting their eyes round about, they see none in their opinion comparable, for wealth, puillance, and possessions, vnto the house of *Austria*, in whose handes is the whole Empire, part of *Germanie*, and the *Low Countries*, the better halfe of *Italie*, all *Spaine*, and the *East* and *West Indies*: besides that they esteem the king of Spain the onely man, able to reduce all Christendome to the Catholicke religion.

No man knowes better, then your Maiestie, how far the designs of the house of *Austria* tend and aspire, who promise to themselves no lesse, then the *Iesuits* wish them. Three * Brothers by alliance, doe inclose & compasse you on all sides, from *Bayonne* to *Calice*, they represent a * *Germany*: but so long as theyr close cōfederats, who win them into the good opinion of your subiects, so long I say, as these be sent packing out of your realme, you shal haue

The King of
Spaine, the
Duke of Sa-
uoy, & the
Archduke.

* A King of
Spaine fail-
ned to haue
three bodies,
kild by Her-
cules.

no cause to stande in feare of the former.

Geryon was King of Spaine, but hee met *Hercules* with a *Hercules* of *Ganle*. Your Maiestie Gallicus, or knowes, that the fable of the *Toiane* horse, Ogmus: Lucian in *Herc.* was inuented to no other end, but to teach vs first, that fiftie close enemies in a State, shall be able to effect that in one night, which fiftie thousand open enemies cannot atchieue in ten yeeres. And secondlie, *Lactoon, & Callandia in Troy.* that there are euermore some, that perceiue these close enemies, but their admonitions are neuer regarded.

This hath beene hetherto truly verified in our state: for there was neuer any thing fore-told, touching the *Iesuits*, and their designements, but hath iustly fallen out: yet was there neuer any of those predictions belieued, vntill the blow was felt.

But to winne new credite to their cause, they alledge two things: 1. that they are a *great number*: 2. that they haue doone *great seruice* to certaine Princes. For the first, I vnderstand not to what purpose this muster of their *numbers* may serue, vnlesse it be to scare, and affright vs. And I protest, I am afraide of them vvithin the Realme: but out of the Realme, I doe not feare, that they *great numbers*, will euer
come

come to besiege *Bayonne*: provided there be none of them left at *Bourdeaux*, to deprive vs of our sense, and of the vse of our handes.

Perhaps they wil pretend, that this fruitfull encrease of their *nūber*, is an argument of Gods blessing vpon their Societie: but this were both a dangerous, and an absurd consequence. For it wil be a long time, ere they come to equall the *nūber* of the * *Assacides*, or *Assassins*, men of their owne stamp: to omit the *Arians*, the *Albigenses*, the *Iewes*, and *Mahumetans*. This is the common argument of the *Lutherans*, which the *Iesuits* haue refelled, and will they now drawe it in, to serue theyr ovvne turne? This were an incongruitie.

As for their *services* performed to certaine Princes; there was neuer question made of their wit and abilitie: but what is there more dangerous in the world, then an extraordinary wit bent vpon mischief? Then whereto serues so many great words of their sufficiencie, did euer any man say, they were fooles? They are able to doe good *service*, vwho doubts it? but it must be to those, who shall haue the good hap to continue alwaies in grace & fauour with
the

b murderers.

* Sent into
Fraunce by
their king a

Pagan, to
murder S.

Lewes:
whence all
murderers

haue beene
since called
Assassins.

I. f. Catech.
3. lib. Annal

de Fran. fol.
1236. b.

the Pope : and to haue no difference with the house of *Austria* : for in this case, who-
foeuer put his trust in the *Iesuits*, let him be
 sure at first, or last, they will shewe him a
 iugling tricke.

If your Maiestie please to reade but the
 Orations of the *Polonian* Gentleman made
 in their Senate, you shal there see an *Iliade*
 of tumults, and ciuile warrs, amongst the
 Christians, which inhabite those large and
 vast * Countries (extending frō the North
 to the East) stirred and excited by the one-
 ly meanes of the *Iesuits*, who haue there
 caused of late more battels to be fought,
 then had been in fīue hundred yeeres be-
 fore. Your Maiestie hath some experience
 of their dooings in this poynt, if you please
 to call them to minde : once certaine I am,
 we neede not goe from home to seeke ex-
 amples, vve our selues may serue but too
 well for example to other nations. I would
 to God we had not such iust cause to com-
 plaine, and feare, as wee haue : which yet
 we cannot but double, when wee consider
 the Constitutions of their Order, and the
 tenor of their *Bulls*, by vertue whereof they
 are sworne to obey they *Generall*, * *per om-*
nia et in omnibus, as to Christ, himselfe, if he

See Ies. Cat
 lib. 3. ca. 18

Summa cō
 stit. pa. 307

were

were here in person. Aunswere mee then, if God himselfe should commaund vs any thing, ought wee not to doe it, though it were for *Abraham* to kill his owne sonne *Isaac*? Who seeth not, that when a poore felie wretch, that hath beene bred vp in these *Positions* of the *excommunication of kings*, shal be shut vp into this *chāber of Meditations*, and a second *Varades* bring him a cōmaundement from his *Generall*, to murder his Soueraigne, being neere at hand: who seeth not I say, but hee will vndertake it, stedfastly belieuing, that otherwise hee should be damned, and his soule be cast into viter perdition, for disobedience to his *Generall*? But admit, that ten, twentie, or thirtie refuse it, there needes but one to accomplish this wofull and lamentable act. Assuredly (my liege) it seemes very strange to mee, that these men, who are so earnest with your Maiestie in their behalfe, should not set before their eyes, what themselves haue scene, & tasted heeretofore: or weigh with themselves, that if a second misfortune should happen, both they, and their whole race, should for euer be infamous throughout Fraunce. I would wish them to thinke vppon it, and to remember, that

nothing is so easilie hid frō sight, as a lewd purpose, and that it is not in the power of man, to sound the hart, & inward thought, God hauing reserued that secret to himselfe; and why will they then put it vppon so desperate a plunge?

If notwithstanding all this, any of them shall obstinately continue their importunitie, (as my trust is they will not) yet consider I beseech you, that their faces neuer felt the *Iesuits* kniues, that they were not the marke *Barriere* shot at: vveigh vvith your selfe, that some of their solliciters may be engaged in the cause, hauing manie waies to employ the *Iesuits* in those places where they liue: some also there may be that thinke Fraunce would continue too long without ciuile warrs, if these trumpets, and firebrands of sedition were not called home againe. All of them haue an eye to their particuler ends: euery man respects his priuate good. It stands your maiestie in hand to assure your estate to your selfe, and your posteritie, against all maner of stormes, tempests, and thunderclaps whatsoeuer.

Yea but (say they) the Pope is become a mediator in this behalfe, he desires it, *hee*
would

would haue it so, and wil you denie him that request, being so many waies beholding to his Holines? I aunswere diuersly heereunto. 1. First of all, that his Holinesse vwill not subscribe to their doings, that shal endeavour to perswade your Maiestie, to a matter so hurtful to your state, pretending for their reason, his request, at whose hands you haue receiued so many extraordinarie fauours. For *what greater burden, then a besite*, (saith an ancient Writer) *if it binde me to do that, which may har me my estate?* And another more elegantly: *If a man in respect of his former benefits, haue required me to do any thing, that hath turnd to my hurt, he hath not onely forfeited his due thanks, but moreover, hath giuen me iust cause of complaint.* A King of Fraunce were reduced to a miserable condition, if he had no meanes to acknowledge a pleasure, but by setting his state and Country on fire. 2. Secondlie, I precisely denie, that his *Holines*, *would haue it so*. He wishes Fraunce too well, he knows that himselfe must depart the world: but this Societie, shall by succession be continued to all perpetuitie, so that when they shall breake forth vppon vs, hee shall not be here to rescue and relieue vs.

The

The Philosopher saith that *to knowe whether a man will a thing, or no, it must be in his power not to will it.* And who seeth not, that the Pope hath not power, to denie the *Iesuits*, whatsoeuer letters they shall sue for at his hands? Else what would my L. the Cardinals say, who fauour the proceedings of the Spanish king, from whom some of them receaue yeerely pensions? V Would they not in bitter manner complaine, that such men (forsooth) were forsaken in their neede, vvhovndertake so wearisome tra-uailes for the aduancement of the Holie sea? I conclude then that his Holines is cō- strained to signe all their demaunds, & *will* forced, is no *will*. 3. I will go one step fur-ther, admit the Pope *would* haue * *Valen-* *tia* ioyned to the Countie of *c Auignon*, I demaund, whether it would be graunted, or no? Assuredly it would not. And doth not that, which toucheth your generall State, import more, then tenne *Valentias*? 4. Fourthly, I haue beene taught, that the *Decrees* of our *Parlement* frustrate all such *Bulls*, as may preiudice the liberties, and *Canons* of the Church of Fraunce, or the *Edicts* and *Ordinances* of our King, or the *Decrees* of our said *Parlement*, but I neuer

A towne of the French Kinges, in Daulphiné. neere to A. uignon

c Which be- longeth to the Pope, sometimes the sea of the Papacie

yet

yet learnt, that the Popes *will* might reuerſe the *Decrees* of our *Parlement*.

What courſe is then to be taken in this matter? The courſe is plaine & eaſie: that his Holineſſe be fullie informed of theſe weightie reaſons, which inforce an abſolute neceſſitie of putting the aforeſaid *Sen- tence* of the *Parlement* in execution. Amongſt which there is one very memorable, not heeretofore remembred: that indeede other companies, and ſocieties, did in thoſe times, affoord heere and there a man, who behaued themſelves in vile, and outrageous manner againſt their Soueraigne, and therein matched the *Ieſuits* to the full. They marched (I ſay) hand in hand with the formoſt of them: if the one ſtrained his throat with thundring againſt the King, the other ſpared not his: whereof now the *Ieſuits* can well remember vs, they play the Orators therein, they retch that ſtring to the higheſt noat; their books and *Petitions*, containe wholie diſcourſes of that ſubieſt; the ſumme vwhereof is, *if we had a deepe hand in thoſe vndutiſfull actions, be you ſure there were of other Orders, who cam not far behind vs.* But yet in all this they come not to the point: ~~no~~, they will
none

none of that, that is slipt ouer in silence:
 that in all other *Orders*, though some there
 were, who bare a vehement affection to
 Spaine, yet there were others, which did
 worthy seruice at *Tours*, *Caen*, *Renes*, *Angiers*,
Chalon, and those other few Townes
 of note, which remained vnder the obedi-
 ence of our late King. These good men,
 woorthily deserving the name of Christi-
 ans, of Catholicks, of *Religious* persons,
 ceased not in their pulpits, (the seats of
 truth, & not of leasing, of comfortable in-
 structions, and not of contumelious inuec-
 tiues) to confute, and ouerthrow, that mis-
 chieuous doctrine of rebellion, which the
Iesuits, built and set vp in their daily Ser-
 mons within the reuolted Citties. But this
 is wonderful, this is that memorable point,
 that in the vvhole troope of the *Iesuits*,
 there was not one founde, (one is a small
 number) & yet I say againe there was not * *Whē the*
 one, that from * 89 to * 94, was heard *rebelliō be-*
 to let fall one word, that might be strained *gan against*
 to the good of his Prince, or countrie: but *the last king,*
 euermore vehement in behalfe of the Spa- ** vvhāt time*
 niard, and to qualifie the hard conceit of *the king that*
 his gouernment. What can any man re- *nowe is, en-*
 plic hereunto? Who can denie this to haue *tered Paris,*
 beene

beene a generall, a terrible, a monstrous, a hellish conspiracie? and now hauing mist their marke, they take vs belike for mercurious sely fots, if they hope, wee will keepe them still in store, that at the next opportunitie, hauing taken better ayme, they may destroy both vs and our State together.

True it is (my liege) that to rid you of all feare, and feeling, they frame two allegations: One is, that they are mightily reformed, they are not the men, they were, when your Maiestie saw them, they are none of those, that wrought you so many displeasures. Secondly, it is alledged, that if they were willing to harme your Maiestie, yet they want force to effect it.

1. For prooffe of the first, they make ostentation of a solemne * *Decree* concluded amongst them, that they *shall no more intermeddle in matters of State*. But let vs see, what date this *Decree* beares; they say of anno 93. Hath your Maiestie then already forgotten, that since that time, they haue practised twise against your life? Behold the performance of this glorious *Decree*. Doe not we know the generall exception of all their Statuts: *Intesse it be for the good of*

of the Church, an exception, that extends as farre, as they list to straine it? But will you vnderstand, how they are resolued, not to intermedle any more with the State, & the good respect thy carie towards it? Doe but peruse their aforesaid *Apologie*, giuen out vnder the title of *The defence of the* La veri. def. *truth*, and in the 229 page you shall meete with these words. *But what kind of creature is this same State? Let vs behold her face, that the Iesuits may no more intermedle in her affaires, and thereby incurre the heauie displeasure of her iealous friends, and fauourites.* And in the 231. page, *Let these good Catholicks be aduised, what they say, accusing the Iesuits for intermedling in too many matters, & let them take heede, that they themselves overthrow not the State, by making so light account of their religion, and that in seeking the quiet, & peace of the earth, they both misse of it, & do not lose besides the peace of heauen.*

Is it possible, in a more insolent, and presumptuous manner, to professe, that they will continue more then euer heeretofore, to worke the ruine and overthrow of the State, whose face they say they know not? And they haue reason, for they neuer harpoured in their harts any other project, but

G.

the

Estations.

By the Edict
of Pacifica-
tion.

the subuersion of States, disauthorizing of Magistrates, and seducing of subiects from their allegiance. Moreouer, you heare how they proclaime theſelues ſworne enemies to all that are friends to *peace*. Neither muſt it be forgotten, that in the very ſame page 229. to make odious to the people, all ſuch as wiſh the ſafety of your ſtate, your crown, & Scepter, they haue framed a new terme, calling them * *Statemongers*. During their tempeſtuſous raigne, they termed vs *Politicians*, they dare no longer meddle vvith that word, it hath beene too often * called in: they coyne a newve of the ſame ſtamp. An ordinarie tricke with their *Fatherhoods*.

Your Maieſtie ſeeth then, in what ſort the *Ieſuits* accompliſh this painted *Decree*, which notwithstanding they oppoſe as a ſhield againſt all Obiections what ſoeuer. But who euer heard, that any man was ſo ſimple, to build vpon ſuch promiſes, or to ground aſſurance vpon the like *Decrees*, or reſolutions? It would bear as likely a ſhew, if the *Pirates* ſhould ſend word to the Merchants, that they haue in a *generall Synode*, concluded to roue or rob no more, & that they may now ſafely giue the leaue to ſaile
in

in consort with them. A pretie tale to tell a child. And who is so ignorant in the course of matters abroad, as that hee knowes not, how the *Iesuits* are as great, if not greater *entermedlers*, then euer they were? VVee need not goe far for instance: * our verie next neighbours grone vnder their tyranny, and studie for nothing els, but how to be deliuered of them.

In some townes in the Lowe countries, as Douay, Valencienne, Turayne.

But to digresse no farther from our purpose, I would faine knowe, if the *Iesuits* were admitted into these quarters againe, vvho should be their controller, or overseer? who could haue intelligence vvhat messengers went to and fro to their Colledges, what secret assemblies vvhere there holden, what counsels were there giuen: who seeth not, that they must soorthwith haue the raines as loose, as in the yeere 88? I will yet say more, albeit men should discover their close packing against the State, yet who, thinke you, would be forward to detect the to the Magistrate? who would not rather feare to see the yeere 89 returne againe, and himselfe once more subiect to their importable yoake, especially seeing them restored after their banishment?

But when they find it so difficult a mat-

ter to perswade your Maiestie, that there can be any want of *ill will* in a *Iesuit*, they flie to the second point, that theyr *power* will not serue, to harme a Prince of your puiſſance. And the better to diſpoſe your Highnes to the beliefe of this Article, they are not forgetfull throughout all their *Petitions*, to extoll and ſound out your victories, and to that effect they translate into French, all the auncient *Panegyrics*, that be. Men are naturally delighted to heare their happineſſe, their puiſſance, the aſſurance of their State, and their childrens, and in a word, to heare their whole praises ſpoken. And in truth, when I heare ſuch, as holde you as deer as their owne liues, ſuch as loue you, with an vnſained zeale, and affection: it reioyceth mee, I ſay, when I heare ſuch men aduance your Martial atchieuements, and your victories aboue the cloudes. It is the due of vertue, it is her food & nourishment, it is her firſt foundation, it is her faireſt recompence. But let vs be warie (my liege) let vs be iealous, howe wee lend our eares to the enchaunting praises of our enemies.

Auncient Writers haue recorded, that the moſt ſubtile kinde of Sorcerers, bewitched

ched by praying. Let vs take heed of these *Syrens*, that tickle the eares with their sweet harmonie, thereby to bring the saylers a-sleep, while theyr Bark splits vpon a rock. Doe you not (my liege) when you heare such sugred words flow frō their mouthes, do you not (I say) call to your remēbrance the wounde which you receaued in your owne mouth by a graft of their Seminarie? When you see these flowers of eloquence proceede from their pennes, are you not thereby put in minde, that by force thereof, their *Reclor* confirmed, & encouraged *Barriere*. Oh my liege, they can wel set out in their *Petition*, how the famous *Orator* of *Rome*, extolled (the *clemencie*, I wil not call it, which is so long commendable, as it is ioyned with discretion, otherwise it it no vertue,) but the foolish lenitie of *Iulius Caesar*, howe (I say) hee extolled it aboue his two, and fiftie victories; but they leaue out the conclusion of the storie, they tell you not how *Tully* with his pleasant language, rockt *Cæsar* so fast a sleepe, as that in the meane while, hee called about him from exile, all the deadliest enemies he had, who soone after slewe him with their poiniards, whom neither *Mars*, nor *Bellona*, nor mil-

lions of armed souldiours, were able to annoy. Suffer your selte to be trained in like manner, and they will spare you no more, then the other did *Cæsar*. And then vwill they be as forward to sounde the triumph; as the same *Orator* was, who afterwards exclaimed: *A fewe haue strooken Cæsar with theyr weapons, but all haue slaine him with theyr wishes.*

Your Maiestie (I know) will reply, that this great *Emperour* was an *Vsurper*: I answer againe, that one skin of *Romish* parchment (according to the *Iesuits* doctrine) is able to make you a *Tyrant*: a doctrine which they professe, & glory in at this day, neither will they denie it heereafter, vnlesse their *Generall*, (a Spaniard borne, as his 4. pr. decessors haue beene) allow them a dispensation *ad cautelam*, to couer their doctrine, thereby to worke their returne into *Fraunce*. But very hardly will they bee brought, so much to bite in their tongues, as to say, the Pope hath not power to excommunicate, and censure Kings, and to discharge their *Subiects* of their oath of allegiance. For howe shall they then reconcile their writings? These cōtradictions would supple matter of fresh accusation, and new e-
vidence

vidence against them.

But to returne to our purpose . It is alledged(my gracious Soueraigne) that you are so surely seated in your state, so feared, and redoubted, as all things tremble under your might , and alas what hurt can you take from this poore Societie ? This beares a faire shew, and so much the fairer, being as it is for the most part true, to our exceeding ioy, and contentment , and to their greefe and deadly discomfort. But first of all (my liege) weigh this, that these men, who so highly set forth your power , haue maintained, and kept their footing in two Prouinces of your Realme , in despight of your power. of your *Edict*, of the *Decrees* of your *Parlement*. I knowe, of late they haue had a kinde of discharge , but it vvas long ere they had it. Furdermore, it may please your Maiestie to remember , that in May 84, the late King was firmly seated in the inheritance of his Brother , his Father, and his Graundfather, hee was supported and strengthened by a Brother , that had store of men at commaund ; and yet within foure yeeres after, the *Iesuits* draue him out of the *Louuer* : I say the *Iesuits*, the rest were but the armes, & the legs ; they were
the

the head; they guided the Barke; vvhoe knowes it better then your Maiestie?

And yet (my liege) freely to vtter what I thinke; though I would be loth to adde to your iust feares, as neither would I diminish them at all (howbeit of the two, the latter is the more dangerous: for distrust is a wholsome drugg in matter of a State, you haue often tried it, and it hath proued well with you) therefore (I say) free lie to acquaint your highnes with my thoughts, I doe not belieue, that in your dayes, (the number whereof God encrease, to equall those you haue alreadie past) the *Iesuits* shall haue free scope, to play theyr parts on open stage: and yet I thinke, (and I make no doubt, but your Maiestie will ioyne in opinion with mee) that it lies not in your power, nor the power of all your *Parlements* to hinder them, but that in all places, where they come, they wil with a light, and charie hand (as if they toucht it not) sheade into the harts of your subiects their poysonous opinions, concerning *the point, and power of excommunication*. This then is one *Hurt*, which you may take from them, and that no light, nor meane one, but of great, nay greatest import: for what greater

ter can there be , then that which in lesse perhaps then foure yeeres , may lose your Highnes a million of subiects ? O what a dangerous infection is this ? This I say is a mischiefe, which will happen in your own dayes, during your owne raigne, how vigilant, or circūspect an eye soeuer you beare vpon their actions, you shall not be able to preuent it, thinke vpon it I beseech you.

Theyr Agents propounde certaine cautions, and I wot not what restraints, or limitations : their Agents abuse you . Let vs see what these cautions be, shew vs thē, lay them downe vpon the Carpet. What ? shall not the *Iesuits* be allowed conference with any ? Shall they be recluded from the sight and companie of men ? To what vse shal they then serue ? Shall they not *instruct our youth* ? And yet this is the onely colour which their chiefe spokesmen are wont to pretend : albeit in verie truth , they haue halfe eclipsed the beams of learning, which great king *Frances*, the patrone of all good literature, restored in Fraunce, (and there is no remedie for this euill, but by taking a-vvay the cause thereof throughout the Realme.) They shall haue our youth then vnder their tutoring : If this be admitted,
how,

how can we thinke to hinder them, from seasoning their scholars with all those plentiful documents, whereof wee haue spoken?

But admit, they be not restored to the libertie of a *Colledge*, yet can you not abridge their ancient consorts (the dregs & sinke of cities) frō comming at them. And God knowes, what strange effects nouelties breede in Fraunce. God knowes what trumpets, what fore-runners are alreadie com, God knowes how they would sound victorie, and aduance their ensignes again. Shut vp their gates you will not, to barre men from all recourse vnto them: the pretext of pietie wil neuer be to seeke: moreover, with what importunity is your highnesse like to be daily assaulted, as well from within, as from without your Realme, for the calling in of these Orders, & restraints, which are nowe proposed onely for a colour, to make way for theyr entrance. They that nowe so busily offer these conditions, wil be the first that shal opē their mouthes, for the reuoking of them, and for the entire restoring of the *Iesuits*. This is it, they whisper into the *Iesuits* eares, accept of this onward, get but your selues in againe, let vs
once

once make a breach in the *Edict*, and take you no thought for the rest. How manie solicitors will they finde in their presence, who haue such a number to sue for them in their absence? And then shal your Maiestie want the maine shield of that *Decree* of Parlement, which would be kept inuiolate: for what fairer excuse can you haue, to aunswer all importunity withall? & this shield beeing once broken, what shall you haue then to alledge, why they should not be restored to as ample libertie, as they enjoyed in 88? vnlesse peraduenture you say, *they be dangerous people*. Oh my liege, why doe you not nowe say it? Haue you not in fresh memorie, examples enowe of theyr dooings? If you haue not, doe but looke out at your window, you can hardly be in any part of your realme, whence you may not behold infinite ruines of houses, which they haue brought to ashes, innumerable Orphans, which haue reduced to beggerie. Doth not this moue your hart? I know it doth: your hart is too tender, not to feele the touch heereof. But their Agents holde you fast by the throat: haue you no armes to free your selfe? Oh my liege, this is but a hundreth part of the mischiefe, they are
like

like to proue, even in your dayes. If your Maiestie lose this leafe of paper in some corner of your Closet, and fortune hereafter to finde it againe, you shall then witness whether I haue spoken truth, or no.

But grant, they wil not dare to mutter, so long as they shall behold your face, ought the wisdom and foresight of a Prince, to extend no further, then his owne time, especially hauing issue, to succcede him? Men in time of health (my liege) feele not many blinde infirmities, which in sickness grieue and paine them. So fares it vvith great States, & policies: for when by such accidents, as pleaseth G O D to send, they come to be distempred, a number of sicke, and crazed humours, then breake forth, which during the health, and flourishing estate thereof, were neuer perceiued. These are the times, these are the opportunities, which the *Iesuits* slyly await, and attend: and neuer faile to lay hold on them, when they fall. If they be not able at the first assault to force the place, they double their strength at the second, & againe redouble it at the third. Perseuerance carries it in all things. The defendants haue not alwayes the same spirit, and courage to resist.

What

What more dangerous disease, then a relapse, which yet is the more inexcusable, being occasioned by our owne default, but most of all, when wee knewe before hand, by what meanes this mischief was like to grow, and had no care to prevent it. God grant I may proue a false prophet, but my hart presageth, that the *Iesuits* will in the end, reduce this vvhole Countrey into ashes: wee haue once already seene it on a light fire, they kindled it, they brought it to so terrible a blaze, as that it was seene from *Asia*. We had then as it fortun'd, a Prince of rare perfection, exceeding courageous, an expert souldiour, wonderfull vigilant, all yron to endure labour, all Steele in warlike encounters, who for that time, smotherd those flames: but GOD giueth not at all times such worthy Princes, especially, in the vigor of their yeres. And who seeth not that at the first sunne-set of this raigne, that fire ill put out, will break forth anew into greater flames, then euer before, and vutterly destroy, and consume our children. Ah my poore infants, it is your case that I lament, as for my selfe, my declining age doth exempt me from this feare.

McC thinks (my liege) I heare one whisper

ſper in your care to this effect: *It is true, theſe allegations are anounced to your Maieſtie vnder writing, and carie no ſmall probabilitie with them, yet can I not conceaue, howe the Jeſuits could make ſo large offers of ſeruiſe to your Maieſtie, if their doctrine were ſuch indeede, as wee heare is ſaid to be. And it may be, hee that ſpeakes this, ſpeakes it from the truth of his hart, & out of an honeſt meaning, as, I am perſwaded, the moſt part of thoſe, that appeare in their cauſe, know not the truth of theſe matters, which I haue recited; for if they did, they would bee as earneſt ſuiters to your Highneſſe, to cōmaund the abſolute execution of the Edict, as now they are importunate ſolliciters to haue it infringed. Behold then the cleere manifeſtation of the ſimple truth.*

When the *Jeſuits*, preſented to your maieſtie thoſe *Petitions*, ſo gloriously ſet forth, ſo full of ſmooth inſinuation, ſo fraught with alluring perſwaſion, ſo flowing vvith ſweet and elegant phraſe, you ſtoode at that time, in good cōdition with the Pope. VVhat reaſon might then diſwade them from offering you their ſeruiſe? What had they elſe to ſay? was it their courſe, ſtill to proclaime themſelues your vowed & capitall

pitall enemies? Was that the way to *Paris*? But doe you not obserue this (my liege) that in the whole volumes of their *Petitions*, (though otherwise vnreasonable long) they haue not launced, no not so much as toucht this point of the question, this knot of the controuersie, this doctrine so pernicious, to wit, whether they do not belecue, and accordingly teach, that *the Pope hath power to excommunicate kings, and to entermeddle with their crownes*, vvhich is the ground, & foundation of all the murthers that haue beene either acted, or attempted in Europe, and the spring, and fountaine, of all the calamities, which we haue endured, since this damnable doctrine began to be so currantly dispersed amongst vs. This is the point (my Maisters, you that frame those elegant Orations) this is the issue, wherein you are to ioine, and not to tel vs a storie, what obedience subiects owe naturally to their Prince. A strange noueltie forsooth! but haue you not your exception at hand? And what is that? Marv that [*we owe obedience to Kings*] *so far forth as they be not excommunicate by the Pope, who hath power to vnloose all their subiects from their oath of allegiance*. This is the
hindge

hinde of the whole cause: aunswere vs
 heerevnto directly, without *equivocation* :
 is it true, that you bring this exception, or
 are you wrongfully charged ther-withall ?
 But why doe I loose time, in demaunding
 what they hold in this point ? You haue
 their bookes, they are loden with this doc-
 trine, they call, and beate vppon no other
 point but this. From what fountaine haue
 issued all the miseries which wee haue en-
 dured, if not from this ? Are we sencelesse,
 trow you ? Who caused the *Excommunication*
 against the late King to be receaved in
 Fraunce in 89, which without the *Iesuits*
 help, had taken no better effect, then the o-
 ther of * 91 did in *Tours*, where there were
 no Iesuitical spirits, no harts ingaged to the
 Spaniards ? Doe wee not see that they are,
 and euer haue beene so far from denying
 this doctrine, as that cōtrariewise they haue
 gloried in it, as hath beene declared in the
 beginning of this discourse ? But doe wee
 take them to be so voyde of iudgement, as
 in their *Petitions*, to touch this string ? It
 should then appeare, they had not well
 learnd their Rhetoricke, which teacheth
 to ouer-slip in silence those obiections,
 which wee are not well able to aunswere :
 the

Against the
 King that
 rowe is,
 which was
 condemned
 by the Par-
 lament then
 holden at
 Tours, to be
 burnt open-
 ly by the ex-
 ecutioner.

the reader doth not alwaies giue such heed-
full attention, such a matter is soone for-
gotten: if we aunswere any thing neere it,
it sufficeth. And had euer Orator better
prooffe with a point of art, then the *Iesuits*
with this? Who did euer giue your Maie-
stie notice, that they pass ouer the maine
point of the cause? or had you euer this ca-
ueat giuen you, that the *Iesuits* bring their
wordes but halfe way out, that they speake
not plaine French, that they glose vvith
you, now you are in termes of amity with
the Pope; but tell you not, vvhat they
would do, if God should so afflict vs, as to
call the Pope that now is, and to raise vp in
his stead, a ** Boniface* the eight, a ** Bennet*
the 13, or a *c Iulius* the second, to send forth
the like *excommunications*, as were by them
thundred out against our Kings, the *most*
Christian, the most Catholicke, and the
most auncient Kinges of Christendome?
We haue sufficient knowledge (my liege)
by all their writings, by the whole course of
their actions, and by their open profession
in the pulpet, that at one such clap (if their
wordes might carie credite) they vvould
make you, or any of your successors, a king
without subiects, a Lord without land, a

* Who ex-
cōmunica-
ted Philip de
bel.

* Who in-
terdited
Charles the
6. and his
Realme.

* Who ex-
cōmunica-
ted Lewes
the 12.

private person, accurst, and given ouer, a spectacle of miserie, an outcast, & an exile, in a word, such a one, as they were once in good hope to haue made, and indeede had made you, and the late King, if all the Catholicks in Fraunce had been sound *Iesuits*, such as you are now counselled to make them, by recalling these *Apostles*, thorowly to instruct the Fathers, and deeply to imprint into the mindes of their children this article of beliefe, *that you, & your whole posteritie, may vwith one Bull, be for euer removed from the throne of* ★ *S. Lewes.*

From who
this King is
descended.

But what shall I neede to insist vppon reasons, when I can instance by examples, such as may touch your Maiestie to the quick? I know (my liege) you haue learnt and gone thorowe a number of histories, (you haue in my hearing recounted many, which som that went for great Clarks, had neuer heard tell of) but though you had neuer learnt more then this, yet this I am sure you haue learnt, which I will briefelic recite, for it cannot be thought, but that you haue quite forgotten it. In the yeere 1512, *Katherine*, Queene of Navarre, had nine and twentie yeeres enjoyed her kingdom, descended vnto her by the death of
Frances

Fraunces Phœbus, her brother, and success-
 fully from a number of Kings her aunces-
 stors : shee had beene eightene yeeres
 crowned with *John d' Albret*, the king her
 husband, in * *Pampelune* : God had gi-
 uen them issue, one sonne, & three daugh-
 ters : their realme was in so flourishing e-
 state, and of such puissance, as euermore it
 put the *Castilians* and *Arragonians* to the
 worst. At this time they were in firme
 league with them both, and in fast, & aun-
 cient alliance with the crowne of Fraunce,
 exceedingly beloued of *Lewes the twelfth*,
 a mightie King, and a gallant Warriour, to
 be short, all Europe, to any mans iudge-
 ment durst not haue thought of making a-
 ny attempt vpon thē : notwithstanding, in
 that yere of 1512, did the * Pope, in malice
 to the French Nation, shoote forth his bolt
 of *Excommunication*, against these Princes,
~~absolued their subiects from their oath of alle-~~
~~geance, and abandoned their realme for a pray~~
~~to him that could first seaze it : as is the ordi-~~
~~inarie stile of their Excommunications.~~ By
 force of the same Bull vvas * our King
 ioynly excommunicate, as * before time
 he had beene. But what sequel had it ? For
 the French, there was not one man of them

The chiefe
 cittie of Na-
 uarre.

Julius Se-
 cundus.

Lewes the
 twelfth.

In anno
 1510.

H 2

that

that did so much as stagger in their allegiance; but cleane contrarie (mark I beseech you my liege, the good disposition we had by nature, vntill our teeth were set on edge with the *Iesuits* doctrine: the obseruation heereof, will giue you the better light, to iudge howe great a vvounde they haue made in your Realme) cleane contrarie, I say, all our aunccestors then liuing, not one excepted, doubled their resolution, to serue and follow their King, inauger the malice that Pope *Iulius* bare him, and did so enflame their zeale & affection toward their Prince, as they were in a manner fond of his sight, calling him, their *Father*, their *Protector*, their *good King*, to be short, the title of *Pater patrie*, is to this day annexed to his name, & so shall continue for euer.

On the other side what ensued in Nauarre? The King & Queene called a Parlement, at *Tudelle*: there did the subiects firmlie resolute to abide in their allegiance to the death, notwithstanding the Popes thunderbolts. But within a while after, there stept forth a crew of seditious fellowes, discontented persons, men of a shipwrackt & desperate estate, & thirsting after change, who notwithstanding haue euermore at hand

hand the maske and pretext of *religion*, so as, to heare them speake, you would take the for the onely Catholicks in the world: these fellowes, I say, began to sprinkle amongst the people, the doctrine before mentioned, which since that time we haue scene powred out in Fraunce by the ministration of the *Iesuits*. But what was the issue hereof in Nauarre? This: that this seditious crew, strooke all the residue of the subiects into a dead Palsey, tooke frō them the vse of their armes, and legges, some by force of Religion, some by feare of their threats, and menaces: insomuch as these Princes (your Maiesties great grandfather, and grandmother) were * left in the midst of their subiects without subiects, in the midst of their seruants without seruants, in the midst of their armie, without souldiours. To conclude, there was neuer revolt heard of, neuer treason committed, so foule, so shamefull, so miserable: the poore Princes beeing driuen, with their foure infants, (from one of which your Maiesty is descended) to flie for safegard into France: a skin of parchment hauing effected that in the space of an houre, which all *Arragon & Castile*, were not able to atchiene in

When the King of Spaine, came to inuade them, by warrant of the Bull.

a thousand yeeres. For a Prince to be driven out of his Realme, having bene first broken and discomfited in three, or foure maine battailes, is a case which affoords variety of example, and thereby supplies some comfort; but to see himselfe driven by force out of his kingdom, & not a subject of his, once to draw his sworde in his quarrell, and all vnder the shadow of religion, this exceeds all the sorrowes, all the discomforts, all the miseries, which either the world can exemplifie, or mans wit can imagine.

The yeere following, viz. 1513, our king, touched with a iust compassion to see a King and a Queene, for his sake, cleane thrust out of their kingdome, prepared an armie, which marched ouer the *Pyrenean* mountaines, directly to *Pampelune*, charging the same so close, as that *Lisle*, *Villiers*, and *Cannay*, aduanced their colours vpon the walls, but it was defended vvith such resolution within, as they were forced to retire, without dooing any good. About eight yeeres after, at the instance of the said *Albret* king of *Nauarre*, king *Fraunces* sent a second Armie, which by force possessed *Pampelune*, but it was soone after regained

gained by the Spaniard. In this seruice, *Ignatius Loyola*, one of the Captaines of the Spanish companies, behaued himselfe verie valiantly, albeit his valour * cost him at that time one of his legges, besides that the other was grieuously wounded.

Vita Ignati
in the be-
ginning.

This Captaine is the *Patron* and founder of the *Iesuits*, and marke (I beseech you my liege) whether the disciples haue not at an inch followed their Maisters footsteps: whether they haue not continued their feruent affection towards the kingdome of *Castile*, & their vehement hatred towards the Realme of Fraunce. Their *Patron* was a great meanes to retaine the Nauarrians vnder the Spanish yoake, and his *followers* haue set the libertie of Fraunce vppon the desperate chaunce of one battaile: I say of one: for wee could not haue lost one battaile, without loosing your highnesse, inasmuch as you would neuer flie to any other retreit, but to the standard of the *Flower de Luce*: and then loosing you, who seeth not, that *Fraunce*, had beene in the same condition, that *Nauarre*, is, remaining like a Gally-slaue vnder the yoake of Spaine, working at their Ores, & fettered in their chaines?

Let

The King
that now is.

Let vs proceed one point further. Their *Patrone* was a chiefe Commaunder in the Spanish garrison within *Pampelune* : and his *followers* likewise planted , and vpheld for the space of three yeres, a Spanish garrison in *Paris*. But al this is nothing to that, which now I come to touch . The disciples of this *Loyola*, foreseeing out of theyr sharpe, and percing iudgement , that the * grandchild of this King, & this Queene, (so miserablie turnd out of their inheritance) would one day become the terror of Spain, haue left nothing vndone, which could fall into the imagination of the most vowed, and mortall enemies in the world, for the extirpation of this young branch. And seeing him in despight of theyr malice, mounted into the throne of *S. Lemes*, they haue redoubled both their feare , and their practises against his person & State, powring out in ful measure vpon his people the same poyson ; which had before times beene the principall meane of the losse of *Navarre* , and which could neuer haue beene brought into Fraunce , but by these politicke, and presumptuous Mountebanks.

No part of these proceedings is vknown

known to this heire of Queene *Catherine*, & yet notwithstanding, I know not what influence, or maleuolent aspect, as fatal, & ineuitable to *Fraunce*, as to *Nauarre*, hath in a manner ouer-wrought him to harbor these sectaries of *Loyola* in his Realme, out of which, by solemne sentence of his *High Courts*, they haue been banisht, and expelled. Can any man belecue so strange a storie, that a Prince, after hee hath so manie yeeres encountred the Lyons skin, should in the end suffer himselfe to be surprized with the Foxes case?

But the world yeeldes not euery day a *Iulius secundus*. True. Neyther affoordsit euery day a crowne to lose. But there needs not euery day a *Iulius*, one will suffice for all, prouided he find the *French* as wel prepared, and disposed as hee did the *Nauarrians*. O my gracious Soueraigne, enter (I beseech you) into a serious consideration, of this which now I shall deliuer. The
 * *Excommunication* of *Iulius*, could not
 make one towne in *Fraunce* to shrink: the
 * *excommunication* of *Sixtus*, caused a reuolt
 in *Paris*, *Lions*, *Roane*, *Tholouse*, *Marseilles*,
Amiens, *Narbonne*, *Orleans*, *Bourges*,
Nantes, *Troyes*, *Digeon*, and infinite others.

Against
 Lewes the
 12.

Against the
 late King.

How

Howe thinke you by the *Iesuits* ? Are they not woorthy Champions ? Are they not gallant fellowes ? If in thirtie yeeres space, they haue profited so well, vvhat would they haue doone in continuance of time, hauing already shaken, and weakened so many consciences, hauing seasoned with their doctrine such a nūber of young students, who daily grewe into charge of soules ? Whence is it, that in all societies, the ancients sort haue been for the most part your loyall subiects, and the younger almost all your protest enemies ? Whence is it, that we haue so often seene the son directly opposite in opinion to his Father, but that the auncient sort did neuer sucke this milke of Iesuitisme ?

But will your Maiestie belecue, that they can be so audacious, as to glory and vaunt, how great, and ghastly a wound they haue made in the harts of your subiects, vvhich they enlarge, teare wider, and make bigger from day to day ? I neede but to make recitall of those words, which I formerly copied out of their *Apologie*. *And therefore we see that this sword hath beene practised, & put in vre in the person of many Kings, & in many kingdoms. And albeit the practise hath*

*not alwaies succeeded, yet might it alwaies have
doone, if the subiects had beene well prepared
thereunto.* Doth this neede an interpreter?
doth he not tell you: Frenchmen were not
in auncient times well *prepared* to reuolt
from their Kings at the first thunderclap
of excommunication; but contrariwise, they
redoubled their loue, and allegiance to-
wards them; but in thirtie yeeres space we
had wrought and *prepared* so great, and so
good a number of them, as wee were in a
neer possibilitie to obtaine a full conquest.
If by our policie, and the mediation of our
many friends abroad, wee can but main-
taine our footing in Fraunce, wee will so
thorowly *dispose & prepare* their mindes, as
that the next time wee doubt not to found
an absolute triumph.

Surely your Maiesties posteritie shall
stande greatly bounde vnto you, if you so
miserably inthraile, & indanger them to the
lust and humor of the next *Spanish parta-
ker*, that shall be aduanced to the *Holy sea*:
by restoring those, who are so hardie, and
presumptuous, to sowe this schismaticall
doctrine, and which is more, to glory in it,
to proclaime it openly, to publish it com-
monly, and thereby to keepe the maine
busi-

busines continually on foot. To what purpose dooth your Maiestie so cherish that young infant in the cradle, if in the meane while you bring in these Masons, to raise strong forts within his realme, that at the first sound of the trumpet, all his subiects may be strooken into as great an amazement of their senses, into as great a nummes of their ioynts, in a word, that they may be found as well *prepared or disposed*, as the *Nauarrrians* were in 1512? Is it not enough that this doctrine hath lost him *Pampelune*, vnlesse it rob him of *Paris* also?

True it is, that the *Iesuits* in their *Petitions* offer sureties, to warrant, & secure you, and yours, from all danger whatsoeuer. I must tell your Maiestie, I neuer yet heard, that sureties haue beene taken in case of a Crowne: and to speake vprightly, before what Iudges shal he sue, or conuent them, beeing himselfe driuen out of doores, and destitute of all place of refuge, and abode? But we must apply our selues to their conditions. VVell then, let vs accept of theyr sureties, prouided they be of substance, & abilitie to acquite the forfeiture, els is theyr offer friuolous, and to no purpose. Let vs see, what these sureties shall be. Amongst
your

your subiects , it is impossible to finde any of wealth sufficient : for their estate cannot be the thousandth part of the *whole*, which is to be secured . Amongst strangers vvhom can they nominate of woorth, to counteruaile the realme of Fraunce ? I vnderstand their minds (my liege) the pledge, & suretie which they will tender your Maiestie for their faith, and allegiance, must be the King of Spaine, who is readie to become bound for them, bodie for bodie. He is of infinite wealth , hee is mightie in possessions, he is *deepely in loue with Fraunce*, then what exception can you take to him ?

So then we are thorow for the securitie, let vs now thinke of the residue. How will your Maiestie dispose of that *Piller*, which stands before your Pallace , in whose mar-ble sides, is recorded to posteritie , the affection of this populous nation of the *Iesuits* towards their good King , towards theyr great King, their *Deliuierer*, who the selfe-same yere had freed their necks from the Spanish yoake ? A *Piller* more honorable, & more glorious, then those of *Traiane*, and *Antoninus*, which stand in spight of time, sacred to immortalitie. Will you leaue it standing, and yet doe contrarie to
that

that which your selfe haue decreed by the *Sentence*, therein engrauen ? What will the world say, when they shall reade the contrarie, to that which they see ? *Is this that famous Parlement of Fraunce ? theyr Decrees are written in Marble, but in effect they are set at nought, they are troden in the dust.* Surely this were too too dishonourable.

What is thē to be done ? The first work you doe, you must race downe this *Pillar*. Howe ? race it downe ? Liues there a man so impious, as to suggest this damnable counsell ? Your selfe to destroy the monuments of your worthiest, and most renowned victories ? to taint your name and memorie with the blot of feare, and faint hart ? that as wee celebrate one of our famous Kings, for the first which brake in sunder the yoke of the *Romane Empire*, vnder vvhich the miserable *Gaules* had many yeeres languished : so cleane contrary, our *Chronicles* may point you out to all after-ages, for the first, which bowing to the becke, and commaund of *Rome*, shal with your owne handes, rend of your Laurels, wither your garlands, and miserablie de-face the memorials of your prowesse, and honourable deserts towards your Realme,
towards

towards your citie of Paris, the seate of this large Empire, the glorie of Europe, & the wonder of the world.

Oh my liege, what could the *Generall* of the *Iesuits* wish for more? If a maine armie of Spaniards vnder the leading of his *Subiects*, & the rest of the *Sixteene*, their associates, should enter *Paris* by the breach, would they not begin with the defacing of this *Piller*? Shall Fraunce then vnder your raigne, and by your cōmaund receaue the foulest infamie, and most shamefull foyle, that it could suffer from the insolencie of the Spaniards?

If the day following your Maiesties happie conuerſion at *S. Denis*, there should haue come an Angel from heauen, & haue vsed this speech to you: The *Iesuits*, and the Spanish garrison, which they haue placed within this great Cittie, (pointing to Paris) & which they therein maintaine and continue, by preaching them into the loue and fauour of the people, are the onelies that bar thee frō entring it. All true Frenchmen with thy entrance, and enter thou shalt, in despiight of these recreants, and that speedily. Nine months after, these fellowes will attempt thy death, but they shall

shal not be able to effect it; that great God of heauen, will put by the blow, and cause the murtherer to confesse, that the accursed Lectures of the *Iesuits*, and their ordinarie speeches against thee, did violentlie beare & spurre him forward to strike this stroake: which his confession G O D will haue to be verified, and confirmed by their owne hand writings. For this cause shall they all be banisht, but after seauen yeeres, thou shalt reestablish them againe, to the subuersion of thy Realme, and confusion of thy whole race.

If, I say, an Angell from heauen had fore-tolde you this, would your Maiestie haue belieued it? Assuredly you vwould not: the latter point, depending vppon your owne vwill, would haue seemed so strange, & vnprobable. And yet notwithstanding, consider (if you please) in howe neere termes you haue stood to the fulfilling, and accomplishment hereof: hauing so soone forgotten, vwhat mischiefe these men haue wrought you, and are in possibilitie to worke you dailie; who spare not to call our auncient Kings *rebels*, because they haue not throwne theyr diademes, & scepters to the ground, vpo the first brute
of

of an *excommunication* sent forth against them: and vvho by consequence of this their brain-licke doctrine, haue made an infinite number belecue, that our king deceased, was a *Tyrant*, and a *Rebell*, vvhich perswasion was vndoubtedly the cause of his death.

O my gracious Soueraigne, doe you not in your imagination seeme to beholde the tall, pale, heaue, and sorrowfull image, of that great Prince, your deere brother, such as he was, when grieuously wounded, and all begored in blood, he witnessed towards you the affection of a Father, vntill the verie last gaspe of his life, holding you fast embraced in his armes, in the midst of his armie, which was bedewed with teares, & inflamed with reuenge? Hee is in *heaven*, he is in blessed estate, he gaue his life for the liberty of his coutry, & to free his children from the yoke of strangers: hee beholds your actions from aboue. And wil you cancell the *Decrees* of his *Court*, establisht against these parricides, * who occasioned him to be slaine, when he liued, who haue wounded him since his death, by sounding out this acclamation in al parts of Europe: *the same day, that he expelled us out of Bour-*

Before, page
80. & 81.

I.

deaux,

*deaux, was he expelled out of his life. The report was, he sent vs to S. Macaries, vvith an intent there to cut all our throates, had not his owne beene cut first. It is not one Iesuite alone, it is the whole body of the Iesuits in grosse, that by theyr annuall, and solemne letters, proclaime this triumph ouer all Europe: (what speake I of Europe?) ouer all the world, where they haue their colonies: there they shew at this day, the wofull effects of theyr dangerous Positions; there (I say) they hang forth as an ensigne of theyr victorie, the bloodie shirt of our slaughtered king, the proude spoiles of the formost king in the world, strooken deade vvith those thunderbolts, which they caused to breake forth in France, where, before their comming, they neuer had power to doe hurt. And would your Maiestie take from vs the onely comfort, which remaineth to our selues, and the onely monument, and remembrance, which our posteritie shall haue of our late King, of our deceased master? Alas, my poore maister, my vnhappy Soueraigne, though by other meanes I be not able to expresse my zeale, yet at the least will I poure ouer thy hearse, these latest teares, these last lamentations, of thy
most*

most humble seruau^t, of thy most faithful
subiect. Peraduenture they may be assisted
with the sighes of a million of Frenchmen,
who will vouchsafe to reade mee, if not in
this age, yet in times to come. For vvhy
should not these sobbes, why should not
these grones of mine continue, as long as
there shall any true Frenchmen remaine in
the world?

If our fore-fathers had swallowed this
poysonous doctrine of *excommunicating*
kings, and of the *power to translate kingdoms*,
this great succession had neuer descended
to your Maiestie, it had long since beene
wrested out of the hands of your predeces-
sors. The banishment of the *Iesuits* is the
death of this accursed doctrine, and the
death of this doctrine, is the life, glory, and
beautie of your Royall house. They which
shal tell you the contrarie, would see it wil-
lingly ouerthrown: your Maiestie know-
eth it, & knowing it, if you do not preuent
it, you vndermine the foundation of your
owne State, in steede of strengthening and
assuring it.

The magnanimitie, and noble courage
of a * worthy King, doth not onely shine
in the fielde, in the heade of a dangerous

The king
that now is,
at the battell
of Ivry.

Battaile, lending courage to his nobles, and couered ouer with a plume of feathers, to make himselfe a marke for the enemy, bidding defiance to theyr valour, and to their Forrest of pikes, whereinto he breakes like a flash of lightning; but is as much, and much more seene in consultations of the weightie, & important affaires of his State, wherein prudent circumspection ought to beare sway, but so as there be banisht all doubt of displeasing, all feare of offending. Such weakenes is vsfuting to your Maiestie, it is vnwoorthie a King of Fraunce, though not of your prowesse. A King of Fraunce is subiect to no controule, but to Gods only. Let your Maiesty respect, what is *iust*, and *commodious*, for your selfe, for your succession, for your state, and ayme at nothing els.

It is *iust*, that the *Decrees* of your *Parlement*, of your high *Parlement*, of the *Parlement* of Fraunce, should be executed, & accomplisht in France: therein consisteth the principall strength, and sinews of your State. Who is it then, that would perswade your Maiestie, your selfe to cut off your owne right arme? VVill you knowe the truth? It is King *Phillip*, vnder borrowd names,

names, that desireth, that pursueth, that
 perswadeth it. He is your brother, it is true,
 but hee hath a dangerous counsell: hee is
 young, he is ambitious, and hee is power-
 full: he knowes right well, that he wrong-
 fully detaines from you, the * inheritance Nauarre,
 of Queen *Katherine*: this worm did gnaw
 his fathers conscience vpon his death-bed.
 In his life time he flattered himselfe vvith
 the authority of Pope *Iulius*: but when he
 sawe that hee was going to appeare before
 his great Maister, before the great Iudge,
 the horror of it made his haire stand vp-
 right on his head: then could neyther the
 flatteries of his Inquisition, nor the sooth-
 ings of the *Iesuits*, secure him against his
 owne knowledge, & conscience, he could
 not but vtter it, hee could not but confesse
 it by his testament, thereby to giue ease, &
 appeasement to that hell, to those flames,
 to those torments. But so farre is his sonne
 from performing his Fathers will, as that
 hee harboureth a world of incredible de-
 signes to the contrarie: Fraunce is the on-
 ly rubbe in his way. Then what an aduan-
 tage were it for him, to haue alwaies with-
 in the hart of this great kingdome, men so
 fast and firme to him, so readie, & resolu-
 ed

The late
 King of
 Spaine, by
 his testamēt
 restored
 Nauarre to
 the king of
 Fraunce,

to execute whatsoeuer he can wish, howe dangerous soeuer? Howe great a furtherance were it to his designements, to retain amongst vs such espials, so vigilant, so aduenturous, and withall, of such notorious secrecie, as whosoever shal encline to practise against the State, be hee French or Stranger, hee will neuer doubt to haue recourse vnto them. In other societies a man may mistake one for another, and so miscarrie: so did *Barriere*. For had hee discovered himselfe to none but to the *Iesuits*, without all doubt your Maiestie had been surprized. What did the *Templers* euer in Fraunce, or the *Humiliati* in Italie, or the *Conuent Friers* in Spaine like vnto this?

The power and might of a King, is infinite great, I grant it, vnder prouiso it be accompanied with wisedome and foresight, (the chiefe vertue that can raigne in a Prince.) Great & maine ouer-sights once committed, doe verie hardly, or not at all, admit any cure. What man will heereafter vndertake any matter (thinke you) against the *Iesuits*, let thē conspire neuer so much against your State, or person. Who will euer be their accuser? who will giue euidence: who will be Iudge against them?

For

For the first time there be perhaps that will oppose, lewd and dangerous persons : but when they see themselves forsaken, when they see these serpents lurking about their houses , which are one day likelie to destroy and deuour their children , this makes their harts to faint, this quailes their courage : so as within a while, men by little and little frame themselves to the times, euerie one applieth and *disposeth* himselfe thereunto. (A most dangerous word for Princes.)

If the late King were nowe amongst vs, he were able to say somewhat to this point, this great * ouersight, hath sent him where Of harbouring the Iesuits. now hee is. Oh my liege , make vse of his example, take paterne by your neighbour Princes. Marke whether euer *Charles the first*, or his *sonne*, those famous politicians, those notable Statesmen , would see theyr seruitors discouraged, or dismaid : Marke whether euer they draue them to sue for the fauour of those, whom they had made theyr enemies for the behoofe of the State. See if euer they entertained any , whom they had reason to mistrust.

If your Maiestie did but call to minde the first foundation of the *Iesuits* , theyr
origi-

originall, their encrease, the place from whence they sprung, me thinks you should presently conceave a detestation of their sect. But hauing tasted these cruell fruits of their Seminarie, fully aunswering the wishes of your deadliest enemies, and nowe beeing deliuered by a solemne *Sentence* of your Parlement, from this perillous & pernicious faction, what shew of reason, what colour can you haue, your selfe to restore murderers into your State, sedition amongst your subiects, factions. and partialities into your Prouinces, which since the banishment of the Iesuits, haue seen more quiet, and peaceable dayes, then they had done in thirtie yeeres before?

God loues not to be tempted, his hand hath twise protected your Maiestie, from their bloodie attempts: hee hath furnisht you with so many good Prelates, & Doctors on all hands, with so many learned, & deuout *Religious* of all Orders, men full of pietie, knowledge, dutie, & loialtie towards your maiestie, a thousand times more fit for the aduancement of our Catholicke religion, then they, that are infected with this dangerous heresie, grounded vppon the power to change kingdoms, and to take them
from

from one, and transfer them to another: and why wil you so slenderly regard the fauor, which he out of his heauenly bountie hath extended towards you, snatching you out of the very graue, and out of the armes of death? a death by them much desired, wished, and practised, wholie endeououring to burie Fraunce, together with her two last Kings, all in a Tombe? Doe you not feare (my liege) to prouoke his wrath, who will be admired in his providence, and praised in his bountie, and protection? Doe you not belecue that he sate as President in the midst of that honourable assembly, of that great Court, the most sacred Court of the world, beeing met in consultation of matters, that concerned the life of their Prince, & the preseruation of his State? And will you cancell this their *Decree*? Oh (my liege) what doe you knowe, whether you owe your breath to that *Decree*? what can you tell, whether G O D hath vsed it as a meane to preserue you aliuē vntill this present? whether hee hath made it a wall betweene you, and the assaults of your priuie enemies? Are you able to search the depth of his iudgements? can you sound the bottom of his counsels? knowe you not that
they

they are vnsearcheable, that they are bottomlesse?

The mightie God, who from aboue beholdeth the deep dissembling, the smooth hypocrisie, and the secret venome, vvhich the *Iesuits* foster within their breasts, this great God (I say) who knoweth their auncient purpose, essentially rooted in theyr veines, which is, to deface the glory of this Realme, and Monarchie, giue your Maiestie grace, rightly to discern & distinguish the friends of *Alexander*, from the fautors of the *Iesuits*: and by giuing commaundement for the absolute execution of that your solemne *Edict*, to let all Christendom know, that you are as skilfull by wisdom to safegard your selfe frō the subtile practises, and secret vnderminings of your enemies, as you are able by valour to breake, scatter, and confound their armies, and open hostilities.



FRANCISCUS PALUDANUS

*A Short Relation of the Life,
Virtues, and Miracles of S. Elizabeth*
1628

A
SHORT RELATION,
OF THE LIFE, VIRTUES,
and miracles, of

701 a
2

S. ELIZABETH
CALLED THE PEACE-
MAKER.

QUEEN OF PORTVGALL.

Of the third Rule of S. FRANCIS,

*Canonised by Pope V R B A N the VIII.
the 25. of May. Anno 1625.*

Translated out of Dutch; by Sister
Catharine Francis, Abbess of
the English Monasterie of
S. FRANCIS third Rule
in Bruxelles.

IOHANNES  MOUTRIJS.

AT BRUXELLES,
By Iohn Pepermans, at the signe of
the goulden Byble, 1628.

Elizabeth Lutcliff



S. ELIZABETHA PORTVGALLÆ REGINA

tertij Ordinis S. Francisci. Vixit annis LXV. Obijt an. 1336.

Sculp: et Excud: St. Van Schore

TO THE REVEREND,

RELIGIOVS, AND DEVOVT

ſeruant of Ieſus Chriſt.

SISTER CATHARINE

FRANCIS,

Abbeſs of the Engliſh Monaſ-
terie of S. Francis third

Rule. in Bruxelles.

Euerlaſting health.

REVEREND MOTHER.

Having ſeen in Engliſh
the little booke of the
life of S. ELISABETH Queen of
Portugall : vvhiſh F. Paludan.
abbridged, and gaue out to all
the people in Spaniſh, French,
and Dutch, in the ſolemnitie ma-
de at the publiſhing of her Ca-
noniſation, in Bruxelles: I knew
it to be your Reuerences hand
wriſhting, and being farther cẽr-

A 2

tified

tified that it was your ovvne labour, and that you had your selfe translated it out of the dutch. Esteeming it so much the more, I conferred it with the originall; and finding it in all things to agree, and to be à mirrour, not only for Religious, but also for Princes, I had scruple to hide vvhat vvas so behouefull for the commun good; therfore witnessing heer the truth of the translation, I demāded of our superiour his approbation that it might be printed, vvwhich had, I dedicate your worck to your ovvne selfe, vvilling you to go forvvard in so good exercise, for nothing moveth more to perfection then the examples of those saintes that vv ere in all respectes of the same profession that our selves are: nor contrariewise can any thing more hinder it, then to be bound to one profession, and
in

in affection to follow another.
Verely , to your serious looking
into theyr liues (next vnto your
dayly , and nightly exercise of
quire and meditation) I must at-
tribute that principall spirit of
gouernement, to vvhich in short
time you haue attained by the
assistance of him who needeth no
long times in teaching, Almigh-
tie God, who euer bleſs your en-
deavours , and bring vs all to ſee
his face, in heaven . Pray for
your pore Chaplain.

BR. FRANCIS BEL.

THE AVTHOR, TO
THE READER.

T*urning ouer diuers Authors,
and with attention reading
theyr histories, the better to
informe my selfe of the parentage, af-
finitie, and life of our holy Queen Eli-
zabeth: I haue found that her Origen
is the illustrious howse of Aragon, and
her alliance by mariage, with the king-
ly howse of Portugall, which howses
I haue noted to haue been very fruit-
full of holy persons: And not only in
thees two but also in many others, as
France, Castile, Bohemia, Hungarie,
Poland, and Brabant I haue obser-
ued the like blessings and favours.
Amongst which kingdomes and Prin-
cedomes, the mutuall mariages and
alliances from all antiquitie, by course
even till this time haue caused an af-
finitie worthie the consideration: In
so*

So much that the Princes and Potentates living this day, if they become of thees families, have either their origem from the number of thees Saintes or elles are allied and of kindred to them reigning now in glorie with Christ our saviour.

Chiefly it is to be noted how this holy Saint Elisabeth Queen of Portugall is Parent to the Emperour Ferdinand, the 2. and the Catholique King of Spaine Philip Dominicus victor, by right line in the tenth degree. To the Infanta Isabella Clara Eugenia, governess of the lowe countries and Burgondie, in the 9. degree. To the Duke of Bavaria and the Duke of Nuburg, in the 11. degree.

The most Christian King of France, that now liveth, is to her and S. Lewes, his predecessor in the kingdom of France (who was also of the third Order of our Seraphicall father S. Francis) and to her Sister S. Elisabeth

beth who was à Nunne of S. Clares Order ; in the eleventh degree : he is also cozen to S. Lewes Bishop of Tolosa, who was à Freer of S. Francis Order ; and also to B. Ioanna Queen of France , Foundress of our B. Ladies order, called the Anuntiates.

The King of Poland that reigneth at this day , hath in his Parentage S. Hedwigis , and her daughter S. Gertrude ; and B. Aleyda Princess of Poland, and B. Salomea Queen of Halicia, Moreover, he hath S. Casimirus, his uncle, Brother to his grandfather.

The Lantfgraue of Hessen descendeth from S. Elisabeth Queen of Hungarie and Bohemia (shee was of the third order of S. Francis) hee is in the 10. degree from her.

*The kingdomes of Hungarie and Bohemia haue honored theyr kings and Princes with parentage of Saints and Beatified , Saint Elisabeth before mentioned, and S. Margarite (of the order of S. Dominick) Cunegunda
and*

and Iolenta of the order of S. Clare : all daughters of Andrew the 3. and Bela the 4. Kings of Hungarie: B. Agnes of the order of S. Clare daughter to Primislaus king of Bohemia: S. Albertus Cardinall and Martyr Bishop of Leedes (whose reliques ly in Bruxelles in the church of the Discalced Carmelites , translated thither from Rhems by the Archduke of happy memorie Albertus the Iust, and Isabella Clara Eugenia his beloved wife the year 1612.) who was sonn , brother , and uncle to the Dukes of Brabant.

But heer I desire you to marck, how the kingdome of Portugall, goeth beyond the others ; for setting aside the holy Elisabeth (whose life shall heer briefly bee set downe) yee shall finde, coming out of this kingdome, the first king Alphonsus ; the 3. daughters of his sonne Sancius ; Theresa Queen of Leon ; Mafalda Queen of Castile, after Religionse of S. Bernards order : and Sancia of the same order ; The Prince

Prince Ferdinand sonne to king Iohn the first , and the Infanta Ioane daughter to king Alphonsus the fifth, all eminent for holyness of life and miracles: wher, in many thousand families again you shall not finde one.

All thees Saintes , to the number of 24. haue sprong out of thees ten Catholick families within the space of about 400. yeares . And had vve looked further back to theyr first beginning or theyr conversion to the Christian faith, everie familie would haue yealded more : for in Hungarie vve should yet haue found S. Stephan, and Emeric kings, and Ladislaus Prince of that Kingdome. In Bohemia , S. VVenceslaus Martyr. In Austria , S. Leopoldus. In Brabant , SS. Pipin, Arnulphus, Emebert, Begga , Gertrude, Gudula , Pharaildis , Reynaldus , VValtrudis , Aldegund , &c. and so in the rest.

*And to retorne again to S. Elisabeth Queen of Portugall, Note, that of
her*

her are come, 7. Emperours, consequently one after another: six Em-
presses: 36. Kings: and 43. Queenes.

All which together is to bee seen
as cleer as the sunn; in a table which
I haue sett forth; to the honour of the
same Saint: and withall, that the
devout reader may see therein how
men in this worlde (if they will
cooperate with Gods preventing
grace) notwithstanding maiestie,
greatness, might, honour, and king-
dome, may attaine to great holyness:
And that also beholding and conside-
ring so manie Saints, the Christian
Princes that glorie to bee of theyr race
may be therby spurred and pricked on
to virtue, and followe theyr holyness,
and choose them for Patrones, Aduo-
cates, and guides, in the unknowne
way, of this life, and after in the iust
iudgement of the upright iudge.

Those that haue the carde which I
set out, must note, first that it was
not possible to giue all the Queenes
place

place therein, or to set downe their names, because the piece is little, and also because many of them were married to kings, whom it was no need to bring in: and those that are set downe are without crownes, excepting the Saints, and those that were heyres to kingdomes or pryncedomes, who by their mariages transferred them to other families.

Secondly, heer in is cleerly to bee seen, the right and lawfull succession of the kingdoms of Hungarie, and Bohemia, and all the Prowinces, and Dominions of the house of Austria unto the person of Ferdinando Emperour of the Romanes. Also the inheritance and succession not only of all the kingdomes of Spaine but also of Sicilie, and Naples, of the Dukedome of Burgundie, Brabant, and the rest of the Dominions of the lowe countries, lawfully to pertain and fall vpon the person of the Catholick king Philip the 4. Dominic Victor, and that not by force of armes, much less by prudence
and

and humane industrie: but only by the disposition and providēce of God: Who (Eccl. cap. 10.) translateth kingdomes from nation to nation. Whence may bee seen the idlenesse, and vanitie or manifest impietie of such as preferr the inventions of theyr owne braines, or, to speak more properly, certaine lawes of state, before the providence and care that God hath of the gouernement of Empires and Dominions: and for theyr better safeguard and securitie, sett faith and conscience à side, offend God and his holy church.

Thirdly, all Potentates shall heere note, that the strongest castle, the chiefest fortification and defence of theyr estates is, sincere faith, and Religion not affected: for although the riches and regions bee moued together, although the earth be in vprore, and hell come in for à part: nothing of all this can shake the Monarch that feareth God, and loveth his church, and doth not communicate nor participate with the aduersaries ther of, and is
zealous

zealous of sincere and perfect iustice.

Fourthly that no man may haue anie thing to say, if it seem to him that I haue done more then the decrees of the church do permit, touching the description of the 24. Saints. Because they bee not all in the Catalogue of the Canonised by order of the Romane church, althoug the greatest part of them bee so: yet the others shined and do as yet shine with many miracles in theyr seuerall places and prouinces: VVher they are holden, esteemed and reuerenced, for Saints; and of some of them the Martyrologes of theyr orders do make mention, so that no doubt being made of theyr sanctitie it remayneth that we endeavour to followe them. Ther is in the table à distinction, for the Saints Canonised, or Beatified, are in ouall circles with beames of glorie about theyr heads, the other in round circles without beames. And because the beatification of B. Ioane Queen of Fran-

France, is laboured for at Rome, and the decree from day to day expected, shee is sett in an ouall circle.

For the rest, What thing soever can bee desired more in the description of the carde: the markes and distinctions therin sett downe, and chiefly the branches of it doe shewe it cleerly. Lett, this suffice, gentle Reader, for thy direction; enioy my little labour, and take it thanckfully.

F. F. P.

Concordat cum originali Teutonico Ita testor
5. Octobris 1628.

Fr. Franciscus Bel.

Imprimatur,

Fr. Franciscus à sancta Clara, Lector Theologiæ: Collegij S. Bonaaventuræ Duaci, Guardianus, & R. P. Ministri Prouinciæ Angliæ, Cis mare vices gerens.

A
SHORT DECLARATION
OF THE LIFE, VIR
TUES, AND MIRACLES OF
S. ELIZABETH,
CALLED THE
PEACE-MAKER:
Q V E E N
O F
P O R T V G A L L.

Of her parents and bringing up.

THE FIRST CHAPTER.

THIS B. Sainte Elizabeth
was daughter to Peeter
king of Aragon, her mo-
ther was named Cōstancia, daugh-
ter of Manfredus, King of Ceci-
lie and Cozen to the Emperour.
B Frede-

Frederick, the second: Shee was
borne in the yeare of our Lord
1272. In the reign of her grand-
father james (of whose merits and
good workes it is found vvritten
that he builded and endowed, to
the honor of the glorious mother
of god, 2000.) churches when this
happy child vvas Christned, they
named her Elizabeth in memory
of that other S. Elizabeth, daugh-
ter to Andrew king of Hunga-
ry, vvho dyed before, in great
holynes of life. and vvas num-
bred amongst the Saints by Gre-
gory the 9. vvhose sifter Cal-
led Violence, vvas wife to the
forenamed james: and grandmo-
ther to this holy Saint. hir birthe
did so much reioyce her grandfa-
ther, that he presētly made peace
with his sonne, her father; with
whom he had bene long at vari-
ance; but novv at this ioyfull
time

time of her natiuity he cōcluded
peace, between them, and tooke
this vvelcome guifte, his grand-
child home to his pallace, and
brought her vp vvith great care.
instructing her in all vertues.
vvhen she vvas 6. yeares ould
her grandfather dyed, and she
vvas brought home to her fa-
thers house, where in her tender
yeares she gaue great testimo-
ny of her future vertues; by her
grauity and deuotion vvwhich was
of great edification, for shee ke-
pte the same maner of Rule in all
her actions. and espetially in her
praiers and deuotions vvwhich she
had learned of her grandfather,
and vvhen she vvas Come to the
age of 8. yeares she daily read the
7. hovvres of the diuine office:
vvith great deuotion and dili-
gence, she vvas louing and cha-
ritable to the poore, giuing ac-

B 2 cording

†
cording to her age all that she
could procure, at vvhich her fa-
ther did very much admire ascri-
bing all the good succes of his af-
fares to his daughters merits for
vvhich he gaue daily thanks
vnto almighty God.

Of the mariage of B. Saint Elizabeth.

THE II. CHAPTER.

THe fame of this holy Saint,
and her naturall indowments
vvhether-vvith she vvas adorned
vvas spred through the vvholl
vvhorld so that she vvas desired in
mariage by many Princes, to witt,
the Prince, of Naples, and the
Prince of Brittañy who sent their
Embassadores, to the king of A-
ragon her father to desire this
royall daughter in mariage, but
this vvas vnwelcome nevves, vn
to

to him vvho greaued to thinke⁵
that he should part vvith his be-
loued daughter, and much more
griuous vvas it to the holy Eli-
zabeth, that sought after the hea-
uenly Bridegroome not desiring
any earthly Prince. About this
time dyed Alphonfus, the 3. king
of Portugal, and after him reig-
ned in his kingdome his sonne
Dionisius, vvho being novv set-
led in his kingdome did Choose
out 3. of the greatest Peeres,
of his Royalme, vvhom he sent
in Embassage to the king of Ara-
gon, to desire this his daughter
in mariage: the king at that time
kepte his Courte at Barcinona
where the asorlayde Embassado-
res arriued, theyr names vveare
the Lord Iohn Velho, Lord
Iohn Martinium, and the Lord
Vasco Perez, vvho presenting
their Embassage to the king; he

deliberating vvith him selfe on
 vvhich of these 3. Princes , he
 should bestovve his daughter, so
 deare and delightfull vnto him,
 in regard of her virtuous dispo-
 sition, at the last he made choice
 of the king of Portugall , rather
 then either of the other tvvo
 Princes, in regard they were not
 as yet established in their king-
 doms as the king Dionysius was.
 Besides, this king was not so neer
 in blood vnto the lady Eliza-
 beth as the other tvvo Princes
 vv ere , all vv hich vv ere Motiues
 that made the king her father
 vvilling to bestowe her vpon the
 asorlayd king Dionysius ; and so
 soone as consent was giuen ther-
 vnto ; the Lord Velho as cheefe,
 of these Embassadors, toke this
 holy Elizabeth to vvife , in the
 name of his king , vvho vnder-
 standing therof did much reioyce
 vvith

7
vvith all his subiects , exceedingly congratulating this hopefull marriage, and vvith great desire expected her Coming: esteeming her as giuen them from heauen, vvhen shee vvvas to depart from her fathers pallace, tovwards her husbands courte : the king her father vvith greate attendance. accompanied her to the borders of Castile : vvhere shee vvvas honorably receiued by Aminitius Sancius vvho at that time being hindred vvith vvarres. Gaue her to the protection , of his brother james: and the best of the nobility of Castile. At Brigante vpon the Borders of Portugall Alphonsus brother to the asorfaide king Dionysius, avvaited her, and brought with him many Bishops and nobles of the land, honorably conducting her Royall parson to Trancofic, vvhere the

king did attend the Comming of his bryde , and the mariage vvas solemnised with vnspeakable ioy of all . In the yeare of our lord 1282. the king gaue her for velcome { after the custome of Portugall) great speciall rents out of certain citties, and also courtiers and attendants, as befeemed her.

Of her holy life in her marriage state,

THE III. CHAPTER.

THis nevv state of life : and greate honor did not any vvayes diminish her accustomed deuotions: for although this holy Queene vv ere but 12. yeares of age: yet did she measure and dispose of all her affaires in duetime and knevve hovv to direct and turne all her actions to the honour

hour of God ; as her mirth into
 modesty : her ioy into teares ;
 her ieuells and costly apparell ;
 to sharpe discipline and chastising
 her body . She vvas much
 giuen to the seruice of God in
 holy contemplation ; yet did she
 neuer neglect her seruice and
 due respectes vnto the king her
 husband : shee kepte a iust ac-
 counte how shee spent the day :
 rising early in the morning to
 read her Matines and Prime : and
 so soone as the Priestes and musi-
 cians vvere ready to performe
 the diuine seruice ; she went with
 speed to the Chappell vwhere she
 heard mass very deuoutly vpon
 her knees : and after mass hauing
 reuerently kissed the Priests
 hand she made her offering ac-
 cording to the solemnity of the
 day : that she might not appeare
 vvith empty hands before all-
 mighty

TO

mighty God, this being done she read the rest of her hovvres : and this vvas her accustomed maner. all the time of her life:and for the last shee read the office of Our B. Lady. and the office of the dead: in the after noones shee vvent à gaine to the Chappell to heare the Vesperas , and to performe the rest of her office : after which she gaue her selfe to holy contemplation vvherin she shed à boundance of teares that proceeded from the tendernes of her hart she also vsed to reade deuout bookes vvhich incite to virtue ; and after this shee exercised her selfe in skilfull needle vvorke ; Chiefly to shun idleness and to giue others good example , she made vwith her ovvne handes all thinges that vvere necessary for the church , she vvent often to confession and received the most
holy

holy Sacrament , of the Altar
with greate deuotion.

*Of her greate abstinence , and how her
fasting was confirmed with
à miracle.*

THE IV. CHAPTER.

THis holy Queene vvas not
only àlouer of praire but also
of great abstinence, accustoming
her selfe to à very spare diett: that
her soule might be the more ple-
asing vnto God : and besides the
fasting days appointed by the ho-
ly church, she kepte 3. in à weeke
and she likewise fasted the aduēt
of our lord : and from the Eue of
S. Iohn Baptist vntill the day of
our B. ladies assumption, and so-
me times she fasted the lent of
S. Michael when these fastes see-
med easie to her, then did she fast
the

the Freedayes and Saturdayes,
 with the Eues of our lady and all
 the Apostles , vvith bread and
 vvater: and she vvould haue pro-
 ceeded further in fasting but that
 the king her husband ouer ruled
 her. This vvife and virtuous
 Queene knevv vvell that costly
 meales greate banquettes , and
 fine apparell was often times the
 nurce of many finnes:and it plea-
 sed God to shevv by à miracle
 hovv pleasing the sobriety and
 abstinence of this his hand maide
 was vnto him ; for being sick at
 Alanquerti , she vvas appointed
 by the Doctor to drinke vvyne
 for the recouery of her strength,
 but she for the loue of absti-
 nence did refuse to drinke it,
 verely beleeuing it was not good
 for her health. For not she alone:
 but all the kinges and Quee-
 nes of Portugall vvvere noe drin-
 kers

kers of vvyne : so that it pleased^{ry}
almighty God vvonderfully to
looke vpon her , for as her waigh-
ting vvoman brought her tvvice
à Cuppe of Could vvater to
drink it vvas both times miracu-
lously turned in to good vvyne .

*Of her mildnes to the poore , like wise
confirmed with à miracle.*

THE V. CHAPTER.

THis holy Queene vvas all
vvayes found milde and ve-
ry charitable tovwards the poore
being euer vvilling and redy
to helpe and comfort them in
all that possibly she might , so
that her liberality seemed to go
aboue her Estate , she neuer let
any depart from her vncōforted
although there came many vnto
her , not so much driuen by cor-
porall

porall necessity as to receiue of her some consolation and ease of their griefes by her pious counsell, and virtuous example. She had great compassion vpon all strangers : and ontlandishe pilgrims tenderly receiving and charitably releeuing them according to their necessity vvith mony, Cloathes, and lodging. She gaue to all Cloisters as vvell of men as of vvomen, to the vttermost of her povver. She did much commiserate the distressed estate of poore gentilmen vvwhich through any misfortune vvere fallen to decay : and she sought out meanes, to helpe them. Likewise this pious Queene did vnderstand that vvithin her Royallme vvere very many vvomen of good account which suffered greate misery for vvant of maintenance. and therby vve-

re in danger to fall in to sinne :
 but she employed her most trust
 seruants to releue theyre neces-
 sity and by her meanes preferred
 many in mariage : and although
 her piety vvere alvvayes plenti-
 fully manifested to the needy ,
 yet vpon fasting dayes : and in
 the holy vveeke she exercised
 most charity : and aparelling her
 selfe in very poore Cloathes she
 vvas present at all the ceremoni-
 es of the holy Catholike church.
 Vpon good frjday she washed the
 feete of 13. poore men and hauing
 done she humbly kissed theyr
 feete and gaue them newve Cloa-
 thes . the like she did on holy
 thursday to 13. poore vvomen.
 It chanced that one of these
 poore vvomen had à very soare
 foot which was grievously eaten
 vvith à cancre: and being loath
 the princess should perceiue it
 she

she drevve it backe, and gauē
her other foot to vvash, but the
holy Queene tooke the soare
foot into her hand and vvashed
it very tenderly and although it
had so strong à fauour that it
could hardly be endured yet did
she humbly kiss it, vvherupon
the saide soare vvvas immediatly
healed miraculoufly. The like
pious worke she did vpon à good
friday at Scalabi, vvhen all the
people vvwere gone but only one
poore man who stayd in the court
to seeke some remedy of à soare
disease vvith vvwhich he vvvas af-
flicted, the porter seeing him was
very angry and in à great fury
required of him hovv he came to
be infected vvith such à grieuous
disease, and vvhy he did not goe
avvay with the other people and
taking à staff in his hand did beat
this poore man and vvound him
very

very grieuoufly. this vicked
 deed vvas made knowven vnto
 the holy Queene, vwho did grie-
 ue very much at that her seruant
 had done, and caused the poore
 man to be brought vnto her and
 comforted him in all that she
 could, binding vp his vvoundes
 vvith her owne handes and gaue
 order to her seruants that they-
 should haue care of him: but it
 pleased God that the next day,
 he vvas cured, and came to the
 holy Queen to giue her thanks
 for his health. she continued her
 acustomed charity and liberality-
 tie to the poore vvwhich vvas she-
 vved to be most pleasing to the
 diuine bounty by this vvwhich fol-
 loveth. It chanced on à time as
 she carried in her lapp à greate
 summe of mony to giue to the
 poore, she mett vvith the king
 her husband who sayed vnto her,

C vvhat

what is that my beloued that you carry there? she answered they be roses: and opening her lapp the mony vvas miraculously turned in to fayre roses vvhich did yeeld forth à very fragrant smelle: although it vvere then the time of vvinter; and hereof it cometh that this holy Elizabeth, is alvvayes painted houlding roses in her lapp: she vvas euer very hard and sparing to her selfe but to the poore most milde and liberall.

*Of à certaine peace which
she made.*

THE VI. CHAPTER.

WItth great right is this holy Queen stiled Pacifica, which is as much to say as Peacemaker for she seemeth to haue been

been borne for that end, to make
 peace. There vvas à very dangerous
 accident hapned betvveen
 the king her husband and his brother
 Alphonfus about certain
 rentes and revenues, which were
 in question betvveene them: and
 the matter was growen vnto that
 pass that it seemed impossible, to
 be ended vvithout the shedding
 of much blood: but this vertuous
 Queene made peace betvveen
 them vvith her ovvne losse: pre-
 senting to them as à guift to ma-
 ke the peace à towne Called Cin-
 tram, and other tovvns of Por-
 tugall, vvith all her richest reue-
 nues. She knevve the office of à
 Queene vvas to appease the an-
 gry mind of the king and make
 peace betvvene him and his sub-
 iectes; also to admonish those
 in office to discover the deceits
 of the enemies in the court: She

counsell'd the king to be alwayes liberall to those that deserued well : and not to giue eare to those that backbite and detract others : and when she knewe of any that were at debate then did she labour all that shee might to pacifie them, making conditions that they might not go to lawe and if the parties were poore that sustained the iniury she gaue them of her owne goods because the peace should not be broken : yet without detriment to iustice if there were any thing that deserued punishment. This holy Queen likewise made peace betweene the king of Aragon her brother, and her daughters husband Ferdinandus king of Castile : which although many Priestes, and Bishops had vnder-taken and could not bring to pass, yet she by her indeuours brought

brought it to so good an end that they both did choose the king her husband to decide the matter : and at an other time this pious Queene made peace betvveen her sonn in lawve Ferdinandus king of Castile , and her husband the king , that vvere both vp in armes and ready to giue battell; and vwhen the Prince Alphonfus had rebelled 2. or 3. times, and had taken in, one of his citties she so ouer came him vvith faire vvords and iust reasons that she brought him home again to the seruice of his father: and therby quieted the Ciuill vvarres in Portugall.

Of her patience in tribulation.

THE VII. CHAPTER.

ALthough this holy Queene had alvvayes her desires and endeauors exercised in the making of peace : and seeking to conserue it, yet could she not her selfe be exempted from enuious tongues : for, there vv ere some that sought to raise à great slander of her and to set debate betvv eene her and the king her husband, persvvading him that the Queene did giue intelligence to her sonne Alphonfus of all his fathers decrees, and that vvas the reason that the kings Army had alvvayes such ill success, and so often ouerthrowe and his sonn Alphonso the victory. The king being thus incensed à gainst his
virtuous

virtuous and most innocēt queene: became so enraged vvith her that he depriued her of all her rentes and reuenues, and in banishment sent her to Alanquer giuing her that place for her prison: and this caused great grief to all the Royallme but especially to the gouernours of her Castelles, vvho all promised to defend her innocencie and right her vvronges vvith theyr fvvordes: but she refused all human helpe and putting her trust only in God, gaue her selfe wholly to her deuotions spending the dayes and nights in holy praier chastising her body vvith very fore penance: all the vveeke long eating or drinking nothing but dry bread and could vvater; and vvhen the kinge her husband vnderstood of her great austeritie, and vertuous maner of liuing he

vvas moued to pittie: and it pleased Almighty God to open his eyes so that beleeuing her innocencie he caused her to be brought home againe according to her Princely estate, and after vvard she vvas held in greater estimation.

*Of her loue and loyalty to the king
her husband.*

THE VIII. CHAPTER.

THE vvisdome and constancie of this holy Queene hath shined in all the course of her life, but espetially it vvas made manifest by the great patience vvhervvith she did beare the disloyall and disordered life of her husband, and his loue to other vvomen, by vvhom he had children: forgetting his plyted faith
vnto

vnto his vertuous Queene, and
 louing vvife, vvho grieued very
 much for two causes, the one, that
 Almighty God was so much of-
 fended, and the other, that the
 subiects through the kings euill
 example might be incited to fol-
 low his leud life. The children
 vvhich he had by other vvomen
 she did not hate like à step mo-
 ther, but brought them vp with
 tender care, and motherly loue,
 instructing them in all virtue as
 if they had bene her ovvne, at
 vvhich the king did very much
 vvonder, and therby was moued
 to amend his life and not any
 more to wrong his mariage esta-
 te, yet ther vvere still malicious
 mindes vvhich sought to auert
 his loue from this his virtuous
 Queene: by raising à newe slan-
 der against her innocencie, it was
 in this maner. Ther vvas à yong
 cour-

courtier , that bare great hatred vnto another courtier of good and orderly life , and one vvhom this vertuous Queene did much employ to carry almes to poore folkes , and such like seruice , it came to pass that the enuious yong man taking in à vvrong sence the charitable endeavors of this pious Queene , did accuse her to be disloyall to the king her husband with this yong man: the king being thus incensed sought by all meanes to put the yong man to death: and there vpon cōmanded secretly the men that kepte his lime kelles, to take the first man he should send to them, and bind him and cast him in to the burning fornace. So the king sent the innocent yong man to be burnt , vvho vvvent , not mistrusting any such matter, and as he was going on the way he heard
the

the bell ring to the eleuation of the B. Sacrament in the mafs: and according to the custome vvent in to the church to pray, as he had bene vvarned by his father to do at such times , and being there vvere more masses to be said, he stayed still to keepe his deuotion. The king desirous to heare of his death, sent the false accuser to the men of the lime kelle , to knowe if they had performed his command ; they taking him for the man they should destroy , answered that they had not yet, but novv they would, and so they tooke him presently and cast him headlong into the burning furnace. vwhen the newes vvas brought to the king by the first messenger , he stoode amazed at this vvonderfull and righteous vvorke of God seeing evill counsel alwaies to fall heaviest vpon the
the

the counsellor, and that the innocent Queen vvas thus preserved from the slander.

Of her children.

THE IX. CHAPTER.

IT pleased God that her first child vvas à daughter, vvhom she named Constancia, after her grand-mother, this daughter was after vvard married to Ferdinandus the 3. of that name, king of Castile, vvith great ioye, but it vvas soone turned into sorrowe by the nevvies of her sodain and vnexpected death: for as this Queene Elizabeth with the king her husband vvvent from Scalabi to Arambuiam, ther came an hermite in great sorrow, and desired to speake vvith the Queene: she gaue him audience,

ce, vvho sayed vnto her. I shall
 declare vnto your highness most
 sad and heavie nevves ; your
 daughter is sodainly departed
 this life, and her sorrowfull soule
 hath appeared openly to me in
 my chappell and prayed me to
 giue you to vnderstand that she
 is in purgatory , and she desi-
 red the holy sacrifice of the mass
 might be offered a vvholl year
 for her release. The pious mother
 fulfilled the desire of her daugh-
 ter : and the yeare being accom-
 plished her daughter appeared to
 her in Conymbria in her sleep,
 clothed in white , and seeming
 to be full of ioy , called her mo-
 ther by her name saying, mother
 Elizabeth almighty God vvill re-
 vvard you in heauen , vvither
 novv I goe released from all pai-
 ne. Heervpon the Queen vva-
 ked and smiling vvith ioy vvenc
 present-

presently to the pastor and vnderstood by him that her daughters apparition vvas vpon the masses concluding : at vvhich she vvas much comforted. The 17. year of her age she bare her daughter Constancia and the 20. year of her age she bare her sonne Alphonfus, at Conimbria, and he reigned after the death of his father.

Of her pious workes shewed in the building of many holy places.

THE X. CHAPTER.

THis holy Queene vvas very milde , and benigne to all sortes of people, but espetially shee had regard vnto the commun good and publike profit , for vvhén she vnderstood of any decayed churches or hospitalles
shee

she presently tooke order to haue them repaired at her ovvne cost and charges. Her piety in this kind vvas so greate, that à Gentilvvoman dvvelling at Almoſterium not farr from Scalabi began to build à cloyſter for Nunnes of S. Bernards order: and being preuentéd by death could not make an end of it, but left her begun vvorke to this holy Elizabeth, who did moſt willingly vndertake to finish it, to performe the laſt will and teſtament of the deceſſed. hauing finiſhed this good worke ſhe left it richly prouided of rentes, leauing the name and honor therof vnto her vvho did firſt begin the vvorke. The like to, this ſhe did alſo at Scalabi, for the Biſhop of that cittie began an almes houſe for found-linges but being preuented by death, could not finiſh it,
and

and in his last vvil he commended his vvork to the holy Queen Elizabeth , much desiring that she vvould not by any meanes leaue it vndone: the Queene did not only accomplish his desire in this, but also made the vvork much greater and augmented the rents , and gaue good order for the gouernment of the house, her selfe did giue the children to eate , out of motherly loue , and vvhen they vvere grovvne bigg she put them to learne such trades as they vvere found capable of. This holy Queenes virtue vvas seen in the vvillingnes vvhervvith she vvndertooke to finish vvorkes begun by others, vvherin she knew there was more labour and charges for her then any applause of the vvorld: for she sought nothing but the honor of God in
all

all her actions, and the saluation
 of foules, and commun vvealths
 good. There vvas à Cloister of S.
 Clares order in Conimbria very
 little both church and house, in
 regard it was begun by à Gentil-
 vvoman that could not finish it
 for vvant of meanes: and this ho-
 ly Elizabeth bought houses and
 grovvnd ioyning to the Cloister,
 to inlarge it. she made an hospi-
 tal by her pallace: vvherin she
 maintained 15. poore men, and
 as many poore women, she buil-
 ded also à house in the Citty of
 Nouarium for vvomen that ha-
 ving prostituted theyr honestie,
 were converted from theyr lewd
 life to good.

D

of

Of the death and buriall of her husband and how she lived after his death.

THE XI. CHAPTER.

THe loue and loyalty this holy Queene bare to her husband vvas most espetially manifested in his sicknes , in and after his death, for first she offered many prayers and good vvorkes for his conuersion , humbly imploring the diuine mercy for him, and seeking by all meanes to purge his soule from sinn , that he might vvithout spot depart this life : for that effect she gaue very much almes, with desire that his life might be prolonged if it vv ere the diuine vvill . But it pleased God so to dispose that the king , her husband dyed at that time:

time : and although she were left
 in greate sorow yet she made not
 much shew exteriorly, but layed
 away her Costly apparell and in
 the midst of her grief thought
 more vpon her soules health then
 any speaches of men : and in this
 pious consideration she tooke
 the habit of the poore Clares: and
 cutting of her haire and girding
 her selfe vvith à cord, attired in
 this holy habit, in humble maner
 she appeared before the peeres
 and nobles of the land, who stood
 all round about the corps , and
 she sayed vnto them vvith à sad
 and sorovvfull voyce, thinke my
 good lords , that the Queene is
 also dead vvith the king : and
 let it be your care to bury him
 with kingly armes as becometh à
 king : but for my selfe j haue no
 need of any Courtly attendance,
 as ladyes of honor , or any other

seruants : neither let this attire you see me vveare seeme strange vnto you, for this shal be the last act of mourning, this habit shall bring vnto my memory the death of my deceased husband : my head shorn and couered with this holy veile shall vvitness the fidelity of Elizabeth: this vnwonted spectacle shall incite all to lament ; and hauing ended this speach which caused much grieff to all that vv ere present she spake many comfortable vvordes to the nobility, giuing such vvise and prudent reasons for what she did, that they remained both satisfied and edified. This holy Queene was present to see her husbands funerall solemnized vvith great honor, and her sonne Alphonsus, vvith many Prelates and Princes folloved the corps loaden vvith sorrovv :
after

after them folloved the holy Elizabeth to the wonder of all beholders : in this fort they vvent till they came to à Cloister of Nunnes of S. Bernards order : vvhich the king before had builded not far from the Citty , ther he had desired to be buried , and according to his desire it was done. The funeral being ended, and all returned home, the Queene, stayed by the toombe , not so much to bevvaile her vvidovvhood , as to help the soule of her husband vvith praier and good vvorkes, for there was no naked, or needy poore , but she clothed and releued: the masses she caused to be sayed for him vv ere innumerable. these thinges done, she vvent to Conimbria, because she vvold not giue her Nobles too much sorrow by parting from them quite. She had à pri-

vate way from her pallace to the Cloister of the poore Clares, with vvhom she conuerſed much, but ſo as not to bind her ſelfe to them; yet ſhe vvvent to the quire vvith the religious to performe the diuine office, and did exerciſe her ſelfe in all humble workes vvith them according as time gaue her leaue. She viſited other Cloiſters, churches, and holy places, not only thoſe that vv ere neer hand, but alſo ſuch as vv ere far off, giuing her offering vvith her ovvne hand: and that ſhe might the better attend to the help and reliefe of poore people, ſhe was counſelled to take vpon her the third Rule of S. Francis vv which ſhe did, and kept it alwayes after, to the end of her life.

How

How S. Elisabeth went to Galicia to visit S. Iames in Compostella and of the offering she made.

THE XII. CHAPTER.

NOt fully à yeare after the death of the king her husband, this holy Queene tooke her vway towards Compostella, vvith all her court, to vvisit the body of the holy Apostell S. Iames, but none knew whither she intended to go till she had travailed some dayes iourney, and passed the rivers of Dure and Minie, then they all imagined by her deuout and holy maner of life vvhither she vvvent. When they came neer to the Citty, so that they could see the tops of the steeples, the Queene alighted and vvvent thither on foott,

D 4 to

to the vvonder of all her follow-
 ers. It is not possible to declare
 vvith vvhat great deuotion and
 reuerence she honored the body
 of the Apostel, and stayed ther
 vntill the day of his feast, atten-
 ding vvith more then ordinary
 deuotion at the solemnity therof
 till all vvas finished: she like-
 vvise gaue to vnderstand vvith
 vvhat affection she vvare her
 costly attire whilest her husband
 liued: for at that time she besto-
 vvied all her best apparel imbrow-
 dered with pretious stones vpon
 that holy place: she gaue also her
 Royall Crowne: vvith her gould
 and siluer plate to adorn the
 temple. She gaue moreover à
 faire mule, with à gould bridell,
 with the armes of Portugall, and
 Aragon: and à great sum of mo-
 ny, vvith other costly guifts,
 vvwhich she bestovved on that
 pla-

place , in honor of the glorious
Apostle S. James: vvh^ere they
are seene to the great admira-
tion of all people vvho neuer
beheld such riches. Hauing fi-
nished her deuotion the Arch-
bishop gaue her à mantell and
à staff that she might be like to
other Pilgrims.

*How shee builded the Cloister of S.
Clare , after her returne
to the Kingdome.*

THE XIII. CHAPTER.

BEeing novv returned home,
shee kept the solemnity of
the yeare day , of her deceased
husband , at Odiuille vvith Al-
ponfus her Sonne, and many Bis-
hops and great nobles, which so-
lemnity beeing finished, shee re-
turned to Conimbria , to finish à
Cloi-

Cloyster of S. Clare vvhich shee had begun , vvhether-vnto shee gaue her gold chaynes and other rich attire. shee caused to be sent for , all such tradesmen as make things necessary for the seruice of the church, as chalices, crosses, tabernacles, candlestickes, lamps and all other maner of church stuff vvhich soeuer, vsed in the seruice of God : one part shee gaue to the Cloyster , an other part to other churches in Portugal. Some rich and costly gifts and ieuels shee gaue vnto her married daughter, some to her cosen, some also vnto Queene Mary of Castile , and some to Leonora Queene of Aragon and other Princesses vvho vvhere neer vnto her in blood , from thence forth to liue in simplicity and pouerty vvith great strictnes, to finish the rest of her life. This holy Princess

cess with great care and diligēce finished the Cloister of S. Clare vvith the church, before mentioned (for to that end shee came to Conimbria) and made for her selfe à house adioyning to the Cloyster, that from thence shee might come to the sisters, to forward the vvorkemen, shee likewise encreased the rents of the same Cloister, and the number of sisters. In building shee had great vnder-standing. In the church of the aforsaide Cloister shee caused to be made for her à tombe wherein at her death shee intended to be buried. In the building of the tombe there being à great stone which the worckmen could not remoue out of the place, the holy Queene laying her hand vpon the stone it vvvas very easily after vvardes remoued to the right place, without

out labour, vvhich could not bee
but by miracle.

*How the riuer Tagus was parted to
make way for the holy Queene,
and of one blinde, whom
shee cured.*

THE XIV. CHAPTER.

HEere also follovveth à vvor-
thy miracle, that God did
vnto this holy Queene, in the
Kingly river Tagus, vvhich run-
neth by the Cittie of Scalabi.
Ther is in this vvater made by
handes of Angells the sepulcher
of S. Irene, after the maner of S.
Clements: this holy Queene had à
very great desire to visit the saide
Sepulcher but seeing shee could
not pass vnto it, through the wa-
ter, shee prayed on the banck
vvith bended knees, and eyes
full

full of teares, vvhen behold, the vvater parted it self the Sepulcher appeared, and she vvith great deuotion vvent betvvixt the waters vpon the sandes, giuing thanks to God, and to the holy S. for so great grace and fauor. Ther, vvith great reuerence beholding the B. Body, novv and then kissing it deuoutly, shee continued in prayer all the vvhole day. At her retorne, the forsaide vvater folloved her with so soft à pase as though it had bene à seruant to attend her, vntill shee vvas passed ouer. Besides this miracle, I shall declare another; this virtuous Queene deliuered many people from diuers very greuous infirmities, and great dangers, but one maide borne blind she cured by only touching her eyes, vvith her holy hand.

Of her

*Of her sobrietie in her widowhood,
and the profitable spending of
her time.*

THE XV. CHAPTER.

WEe haue declared howv sober, and abstinent this holy Queene vvas vwhen her husband liued, and howv she obserued many fasting dayes. This virtue shee did not only practise in her yonger yeares, but also growvne ould shee vvas very strict in fasting. While her husband lived, shee could not fast soe much as shee did desier, beeing hee had forbid her, but after the death of the king, her fasts were both long and many, following her owne deuotion so much, as shee vvould not only abstein from costly, and delicate dyet,
but

but also from suffising her nature
 with poore and ordinary meates,
 notwithstanding that shee vvas
 very neere 60. yeares of age. The
 pious Princess knevv right vvell
 hovv to deuide the time both of
 night and day to her ovvne pro-
 fit. Shee had allvvayes vvith her
 5. Sisters of the poore Clares :
 shee rose in the night to reade
 her mattins vvith them , in her
 Chappel , they also read Primo
 together, and after heard Mass,
 vvith great recollection, then
 she gaue her selfe vvholly to me-
 ditation, vpon the passion of our
 lord Iesus, vvith very tender af-
 fection sheeding forth aboun-
 dance of teares, both for her
 ovvne sīnes , and others , and
 praying for the saluation of all .
 The priuate mass being ended,
 shee hearde solemne mass for the
 soule of her husband , after that
 she

she heard another priuate mass, so that shee let no day pass without hearing of 3. masses vvhich being done shee toke some necessary refection for the strengthening of her body, though with greater desire shee thirsted after heauēly foode. After dinner shee caused the vvorkemen to be called, and hearing theyr reconning gaue order for building of what remained to be finished. After this she gaue audience to all, not letting any depart disconsolate. Then did shee retire in to her chamber to recollect her selfe: and then she vvent to her chappell to heare the Vesperas, and Complin: vvhich she also read in à lower voyce with the religious. Her deuotions being ended she tooke her supper, if it vv ere not fasting day, as vvith her it vv as alvvayes for the most part; and
after

after this she disposed her selfe to take her rest. She vvas of very little sleepe, rising in the nights, halfe Clothed, she prayed vpon the bare grovvnd vvith sighes and grones, vvith her eyes eleuated tovvardes heauen, and then cast down to the feet of crucified Iesus she humbly implored the highest to take mercy vpon her, and the soule of her husband. Thus praying she vvould strike her brest to resist sleepe till she could no more. Her recreation vvas, not in seing playes, nor any other vaine delightes of this world, but her greatest ioy vvas to be vvith the Clarisses, vvhere she often remained in her littell house she had caused to be builded by the port of the Cloister, that she might liue and take her refection vvith them. She counselled spirituall persons to labor

E

for

for the perfection of their estate,
and to be faithfull and loyall to
theyr heauenly spous, this vvas
the delight of holy Elizabeth: she
reioyced exceedingly vwhen any
yong virgins gaue them selues
to the seruice of God : as it ap-
peared in the vvillingnes vvher
with she gaue leaue to her sisters
daughter vvho desired to be à
Clarifs , furthering her therin
after she had vvell tryed her con-
stancy.

*Of her humilitie and meeknes to all
sortes of people.*

THE XVI. CHAPTER.

THis holy Saint Elizabeth did
manifest her loue and mild-
nes to all that vv ere in any ne-
cessity , assisting them in all cha-
rity vvithout any exception of
par-

parsons. When she receiued iniury from any, she did not only pardon the offenders, but would not suffer them to be punished for ought done vnto her selfe. She did so vvillingly forgiue all offences that she was neuer seene to be angry at any time: following herein the example of S. Elizabeth Queene of Hungarie, after vvhom she vvas named, as is à forsayed. She builded an hospitall neere to her house, for the releefe of poore people and diuided it into tvvo seuerall dwellings the one for men, and the other for vvomen, vvith all necessaryes for theyr vse. She receiued in to it 15. poore people of either sexe: admonishing them to liue vvell and orderly, and to haue patience in sicknes and pouerty: she ordained à Chappell and à mass to be sayed

therin euery day for theyr spiri-
tuall comfort: and for theyr cor-
porall she clothed them euery
yeare, and serued them like à ser-
uant, dressing theyr meat and hel-
ping vvith great affection those
that vvere sicke, lifting them
vp, and laying theyr pillovv as
she thought vvould giue them
most ease. Ther was not any sick-
nes hovv dangerous so euer that
could vvithdravv her from the
seruice of the poore. Her chari-
ty abounded in à time of great
necessity, vvhen at Conimbria
ther vvas so great à dearth, that
many dyed of hunger: for her
Pallace vvas à receptacle of the
poore vvhom she releued vvith
corne, meat and mony, hauing
rather to dy her selfe, then liue
to see others in vvant. She like-
vvise prouided for all Cloisters,
and tooke care to bury the dead.

Many

Many of the courtiers feared her liberality vvould bring her and them to suffer miserie, and therefore they vsed to put her in mind to take care of her ovvn family, vvhervnto she vvas bound:theyr solicitation in this kind much greeued her, and she requested them not to feare for almighty God vvould not permit them to vvant.

*How the holy Elizabeth went disguised,
to S. Iames, to
Compostella.*

THE XVII. CHAPTER.

HAuing finished the Cloister of S. Clare and reflecting vpon the goodnes of God shewed to her, and many other Princes and kings vvhom shee had out-lived: she desired very earnestly

to be releafed of this life, and to be vvith Iefus Chrift. Vnderftanding that at Compoftella ther vvas à great Iubile, à poena & culpa, fecretly vvithout knowledge of her courtiers, in ftrange apparell, and à ftaff in her hand, she vvvent thitherwardes 64. yeares ould all alone, vnlefs vvith one or tvvo of her Chamberlaines : not vvithftanding that it vvas then the heat of fummer. She caryed her Clothes and other neceffary thinges on her backe, begging like à poore vvoman almes for Goddes fake. It hath not been often heard that any Queene travailed in this manner. This pilgrimage she made but one yeare before her death. At her returne home she was entreated to make peace betveen her fonne Alphonfus, and her daughters fonne king of Caftille, called

called also Alphonfus, but she⁵⁵
could not effect it, being preuen-
ted by death.

*Of the death of this holy
Queene.*

THE XVIII. CHAPTER.

AS the holy Queen trauailed
towardses Estrimotium ther
to treat of the afore named peace
vvith her sonne Alphonfus, it
pleased almighty God that she
fell in to infirmity which seemed
at first little, but aftervvard
great. Before her extremitie of
sicknes she came euery day to
the Chappel to heare diuine ser-
uice accompanied with the king
her sonn, and hauing setteled all
her afares with him and his wife,
her sicknes increased so much
vpon à munday that she kept her

chamber, and the kings daughter, her grand child tended her very carefully In this sicknes she was visited by the most glorious Virgin Mary vvho came accompanied vvith à great troupe of Virgins all in vvwhite vvith crownes of gould vpon theyr heades, affectionatly bowing them selues toward her; vvwhich the holy Elizabeth seeing, and perceiuing them to come neere vnto her, she desired the Queene her daughter in law, and the rest of those who were present that they vvould giue place to that heauenly company: then feeling her death to aproache she sent for her Confessor, and hauing made her confession she made him say mass in another roome wher she might both see and heare it. The mass being ended, hauing alone put on her Religious habit, she
forced

forced her selfe with great paine to go to the Altar , vvhere she receiued the most holy Sacrament deuoutly vpon her knees the same day that she rendred her blessed soule in to the hands of her creator Hauing ended her deuotion at the altar , she returned to her bedd. About euening (although the Doctors did not think she vvould haue departed so speedily) she called for her sonn and treated with him of the peace for vvhich she had come thither ; after this she desired him to go to supper , and as he vvvas going out vvith the Doctor , he heard à soudain crye of all that were in the chãber , and coming in, he called vpon his dying mother ; and kissing her hand she came à little to her selfe and spake to him, about thinges of very greate importance : and after,

tur-

turning her selfe she cast her eyes vpon à crucifix and calling vpon our blessed lady vvhom she had seen in her sicknes she gaue her spirit into the hands of her redeemer. Anno 1336. being the 4. of Iuly :she vvas, 65. yeares of age vvhē she dyed.

Of her Buriall.

THE XIX. CHAPTER.

AS soone as the holy soule was departed from the bodie, they opened her testamēt:where they found that shee had charged her sonne Alphonfus to burie her bodie at Conimbria in the church of S. Clare that she had made. Heerto he appointed the the principalest of his court,who much feared to carry the body so farr, by reason of the heat of the

time: but the king would accomplish his mothers vwill. The bodie being shut in à coffin, and layde vpon à waggon: by the shaking vpon the vvay, some moisture issued through the chinckes of the chest: vvhich they perceiuing that had the care of the body, began to murmur against the king, fearing the evill smel which they presumed would followe. Heer vpon came one of them to the coffin and felt so svveet à saour as hee sayde hee had never felt the like: the rest approaching felt the same: and all of them iudged it to bee an odour from heauen. On the seventh day they arriued at Conimbria, vvhen all the cittie and kingdome was filled with sorrow for the death of so good à Queen. After solemne seruice, the bodie was layde in the graue which before

fore she had caused to bee made: and it chaunced that the handes and cloathes of the men that laydit in were besprinckled with à liquor that came out of the bodie: vvhich gaue such à sweet savour as it exceeded the savour of roses or the syveetest flowvers.

Of the miracles which happened after her death.

THE XX. CHAPTER.

AFter the death of this holy Queen, many miracles were vvrought, by vvhich her merites before Almighty God vv ere made knovven to the vv orlde.

Two men that had long been sick of violent agues caried the Bear in which the holy body had layen, and comending themselves

felues to the merits of this Saint Elizabeth vvere forthvvith cured.

A Clarifs had long time so great paine in her head and teeth that shee could eat no meat: but coming to the Bear she was forthvvith cured.

Ferdinand Stephans à citizen of Conimbria had his foote hurt vvith à nayle vvich by no meanes could be dravven out , and commending himselfe to this holy Queen was presently holpen.

A vvoman that had the pestilence, and à carbuncle vpon her hand , winding it in à cloath that the holy Elizabeth had vsed, was presently cured.

Tvvo blind vvomen vvisting her graue received sight instantly.

The mother of à Canon Regular

lar being blinde , and by her sonne lead to the graue : hauing the re done her deuotion , vvas restored to cleer sight instantly.

Manie others of fundry diseases, as of hoat agues, burning fevers, possessed by the diuell, blind, distract of theyr vvittes, &c. coming to her graue, or being annoynted vvith the oyle that burned in her lampe : vver miraculously cured.

*Howe it came to pass that her feast was
kepte: and how her holy body was
found entire, and honorably
taken vp.*

THE XXI CHAPTER.

THe king Emanuell vnderstanding of the miracles done by the merits of the holy S. Elisabeth, obtained of Pope Leo
the

the X. that in the diocess of Conimbria her feast day might bee solemnized: and king Ihon the 3. sonne of Alphonfus, obtained of Pope Paul the IIII. that the same might be kept over all Portugall. Almighty God by 3. wonderfull miracles did shevv how pleasing this solemnitie was vnto him: for three Clarisses afflicted vvith incurable diseases, were healed therat: After this, Philip the 3. of that name king of Spaine and Portugall, procured that six persons of note should bee ordeined to seeke out the miracles of this holy Elisabeth, which being done verie carefully, the forenamed king sent to Rome to Pope Paule the V. to the end she might bee Canonised: but the Pope dying it vvas not then brought to pass. At last the present Pope Vrbanus the VIII. at the request of King Philip

Philip the 4. made the foresayd inquisition of the miracles, where after 276. yeares that shee had been dead, to vvitt, in the year of our lorde 1612. her graue hauing been opened in presence of many vvitnesse, and expert Doc-tours of Phisick: they found in the toombe a chest of vvood covered with ox hides which began to bee rotten, shut with barres of yrō, that were eaten vp with rust: the bodie wound in duple filke: the face honorably covered to the brest with a cypres veile. The bodie vvas all entire and vvhole, the face vvith liuely colour as if she had been but newly buried: and the linen cloathes about her still so nevv, as vvithout great streff they could not bee torne. A Religious man that was there, called Ihon Delgado touched the face of the Queen vvwhich recei-
ved

ved the print of his fingers. The great Doctor of Physick Balthazar Azeredo drevv to him three times her arme and it went backe to the place everie time vvithout breaking. Ther vvvas found by her in the graue à staff and à purse, vvwhich betokened her virtuous life , and liberalitie to the poore : vvith the staff she had gone on pilgrimage to S. Iames. Out of the purse shee had reached money to the needy. The Bishop Alphonsus Albicastre, becausethis ritch treasure had been found in his diocess, made (vvith consent of the king) to the honour of the holy Elisabeth, à costly chappel of polished marble , vvth à gilded arch , vnder the vvch he placed à siluer shrine, vvith vvindowves to bee opened that as need vvvas the body might be seen, as vvell vvithout , of the

F people

people: as vvithin of the Religious. This good Bishop after he had bestovved 12000. crowvnes vpon the vvorck, being preuented by death could not finish it: he left vvith the king of Spaine 30000. crowvnes for the Canonisation, vvho himselfe did forder it, but being taken avvay by death savve it not done. in fine, it was brought to an end by king Philip the 4. and she is Canonised by Pope Vrbane the VIII. in the year of Iubile 1625. the 25. of May, to the honour and glorie of God.

FINIS.



MATTHEW WILSON
A Defence of Nicholas Smith
1630

A
 DEFENCE
 OF 701. a. 5.
3

NICHOLAS SMITH
 AGAINST A REPLY TO
 HIS DISCVSSION OF SOME
 pointes taught by *Mr. Doctour Kellison* in his
Treatise of the Ecclesiasticall Hierarchy.

By A. B. K.

*We dare not match or compare our selues with certayne, the
 commend them selues. But we measure our selues in our sel
 ues, and compare our selues to our selues. But we will not
 glory aboute our measure, but according to the measure of
 the Rule, which God hath measured to vs; a measure ~~our~~
 to reach ^{out} vnto you,† do we extend our selues beyonde. For we
 are comê as farre, as to you in the Gospell of Christ.*

2 Corinth : 10.



At Roüen by NICOLAS COVRANT.

1 6 3 0



TO THE
R E A D E R.



ENTLE REA-
DER.

MAISTER Doctour
Kellison wrote a Booke
intituled, *A Treatise*
of the Ecclesiasticall Hierarchy, wherein
among other points, he chiefly intended
to proue, that English Catholikes could
not in conscience refuse a Bishop, al-
though, by his comming, their Persecu-
tion were to be increased.

This Treatise of *M. Doctour* was an-
swered by *A modest Discussion*; against
which was set forth in Print, a litle
Booke with title of *An Inquisition &c.* of
which some Copies, euen in print, haue
that

To the Reader.

that false flāūder about the *Powder-Treason* (which Copies were spread abroad both in the North, & South of *Englād.*) Others haue it not.

The *Inquisition* was presently confuted by a *Charitable Qualificatiō*; to which was adioyned an *Admonition to the Reader*; The Author whereof had not, at that tyme, seene in Print, any of those Copies, which mentioned the forsayd flāunderous poynt; which I thought good heere to note, for thy knowledge.

After the *Inquisition*, there is newly come forth a second answer to the *Discussion*, called, *A Reply to Nicolas Smith his Discussion &c.* To this *Reply*, I now answer, in defence of *Nicolas Smith*.

Thou mayst perhaps wonder, that the *Reply* (which if we haue an eye to the difference of print, in bulke is greater thē *M. Doctours Hierarchy*) should be answered in so few leaues of paper. And I must confesse, I did not at first hope, to haue ended the *Defence*, in so few, eyther *leaues*, or *dates*, which were but *seauen*, corresponding to the *seauen* Questions handled by the *Replier*: within which com-
passe

To the Reader.

paſſe of tyme , I was confined both to reade , and anſwere the *Reply* : and yet in all ſincerity I do auouch, not to haue omitted the anſwere of any one thing , wherein I conceaued there myght be the leaſt apparence of difficulty. The reaſon of this breuity was double .

The one, becauſe many chiefe obiections made by the *Replyer* , were aforehand fully anſwered by the *Qualification* before the *Reply* came out ; to which therefore it will be ſufficient to referre thee in ſuch points. Beſides, there is publiſhed a learned & elegant booke, with Title of *An Apology of the holy Sea Apoſtoliques proceeding , for the gouernment of the Catholikes of England , during the tyme of Perſecution*, which may not only ſeeme to anſwere the *Reply*, but it alone in lieu of al others, were ſufficient to ſhew the manifold deficiency of *M. Doctours Treatiſe* , with , I can hardely ſay whether , thy more pleaſure , or profit.

The other reaſon was, becauſe the *Replyer* taketh all occaſions, to dilate himſelfe in diuers points, which eyther are vulgarly knowne in Schooles, or were

To the Reader.

neuer denied by *Nicolas Smith*, or may be equally spoken by both parts, or els are answered, by the only perusal of the *Discussion* it selfe; which I earnestly intreat thee to reuiew, if thou fynd any thing objected by the *Replyer*, which may seeme to haue difficulty; and I am confident, the only reading will serue for answere. Which to be true, I found by my owne experience; in so much, as for answering the Reply, I did in truth vñe no booke, besides the *Hierarchy, Discussion, & Qualification*, although I could not doubt, but that the examination of diuers Authors cited by the *Replyer*, would haue administred no small aduantage against him.

I verily belieue, if thou read the *Replyer* with indifferency, and attention, thou wilt perceauē, that he rather defendeth *Nicolas Smith*, then *M. Doctour*, whose wordes he is forced to excuse, by the common Rule of Charity, that in them he had a good meaning; but in the cheifest poynts of substance, at length he commeth to ioyne with the *Discussour*.

Di.

To the Reader.

Diuers things of moment, he wholly omitteth without answering, or mentioning them. Vpon the whole matter, I cōceane, this iudgement may be giuen, of the quantity, & quality of this worke in general; That he hath taken great paynes, to procure, that few will haue patience, to reade ouer his whole Booke.

M. Drs. modesty is by him much extolled, & *Nicolas Smith* sore blamed, for the contrary. Indeed he that without cause giueth the first stroake, as *M. Doctour* did, hath no great reason to be angry with the party, that beareth the blow. And whatsoeuer the *Replyer* sayth in his *Mirror*, adioyned by his Reply, *Nicolas Smiths Discussion* will be proued to be truly modest, if the passages be read as they lye in the *Discussion*, & not as they are lamely cited by the *Replyer*, as I could shew in euery particular, if I had not resolved to be very brieft.

It is ordinary with the *Replyer*, to blame *Nicolas Smith*, as if he had accused *M. Doctour* of some doctrins which *Nic. Smith* layd not to his charge, but only shewed, that out of his *Tenets*, certayne

Con-

To the Reader.

Conclusions would follow, which neither he, nor any other could defend; but he did not say, that *M. Doctour* foresaw, or intended such Conclusions.

In this manner *Nicolas Smith* tearmed a certayne Argument, a Doughty one, which yet he did not affirme, to be *M. Doctours* argument, but only that out of *S. Cyprians* wordes, rightly vnderstood, no better Argument could be drawne in fauour of *M. Doctour*, who out of the same words, framed an argument, quite different from that, which *Nicolas Smith* tearmed *doughty*, as may be seene in the *Discussion* q. 2. n. 5. 6.

The like I could shew, in all the rest, but content my selfe with requesting thee, vnpartiall Reader, still to suspend thy iudgment, till, in particulars, thou hast seene the words, and connexion of *Nicolas Smith* his discourse.

The *Replyer* himselfe, is farre from *Nicolas Smith* his modesty. Scarcely he giueth any one answere, not accompanied with some taunt; So that, to set downe all his sharpe speeches, were but to re-coppy the Booke.

Within

To the Reader.

Within the compasse of two *Questions*, he hath these charitable sayings :
*He fauoureth Heretikes . pag. 26. Behould
Nicolas Smith his little subtilty. pag. 31.
Which is no lesse then a false calumniation.
pag. 32. I pittie M. Nicolas Smith his ar-
guing , and the necessity he is driuen to ,
which cogit ad turpia. pag. 43. Nicolas
Smith ioyneth with heretikes in this poynt
pag. 96. And the same agayne pag. 110.
What Deuine, yea Cathecumen, who know-
eth his Cathechisme , would haue giuen such
an answer? pag. 101. He fauoureth Calvin.
pag. 111. And in the same page, I cannot
tell how heerafter he can looke them in the
face: although in this he haue reason,
for he spake of some Iesuites, who dyed
longe since , and it would be hard for
the *Discussour* to looke them in the face,
if he be yet liuinge , as the *Replyer* will
haue him, in his Preface to the Reader :
where also pag. 16. he sayth, *That the Dis-
cussour seemeth to shew litle of the spirit of a
Religious man: for which , if it be true,
the Discussour, I graunt, ought to be for-
ry, and endeauour to correspond bet-
ter to his vocation. Howsoeuer , I dare**

To the Reader.

say for *Nicolas Smith*, that, if he were alive, he would hartily thank the *Replyer*, for the occasion he affoordeth him of merit, and so do I, in his behalfe; wishing, that as we are all *domestici fidei*, so we may be *charitatis*, of one *believe*, and *heart*.

The

The Questions handled.

1. **VV**hat iudgment may
be framed of M Do-
ctours Treatise in generall. pag 1.
2. *VV*hether without a Bishop, there
can be a particular Church? pag. 5.
3. *VV*hether by the diuine Law, euery
particular Church, must haue its
Bishop? pag. 19.
4. *VV*hether a Countrey, although
the Persecution should be increased,
by occasion of hauing a Bishop, could
refuse one, if it were only for the
Sacrament of Confirmatiō? pag. 38.
5. Concerning M. Doctours Compa-
rison, betweene Bishops, inferiour
Pastours, & Religious men. pa. 53.
6. *VV*he-

6. *Whether Religious, as Religious,
be of the Hierarchy?* pag. 68.
7. *Whether by the precedent Questions,
we have sufficiently answered
M. Doctours Treatise, for such
points, as eyther deserved Confu-
tation, or required Explication.*
pag. 75.

APPRO-

APPROBATIO.

Libellum hunc Anglico idiomate conscriptum & inscriptum, *A Defence of Nicolas Smith, against A Reply to his Discussion* : attentè & accuratè perlegi, & diligenter & maturè examinaui, & inuenio non solum ab omni nota, quantum ad doctrinam Fidei Catholicæ morumque proborum immunem : verum etiam afflictæ Patriæ nostræ valde utilem, & ad conscientias Catholicorum in eâdem serenandas ferè necessarium . Tractantur enim in eo breuiter, solidè tamen & modestè, quæstiones nonnullæ graues & difficiles , ex quarum veridicâ solutione constabit Catholicis , non imminere illis tantam in multis causis obligationem , tantumque onus conscientiæ, quantum nonnulli auctores editis suis libris, imponere nituntur ex leuibus fundamentis. Quod eo magis in hoc Scriptore laudandum est , quo omnia , quæ dicit & docet, sunt conformia communiori magisque receptæ Theologorum Classicorum auctoritati ; quinimo & recentibus decretis ac responsis à Sede Apostolica insinuatis . Quapropter censeo omnino dignum & iustum , vt hic liber, permisso tamen Superiorum, prælo mandetur. Datum Duaci in Conuentu nostro Sancti Gregorij Magni, 10. die Ianuarij. 1631.

*F. Ruedesindus Barlo S. Theol.
Doct̃or, & Professor in Vni-
uersitate Duacenâ.*

Attentè legimus Anglicum hoc Scriptum, cuius titulus est, *A Detence of Nicolas Smith agaynst A Reply to his Discullion, of some poynts taught by M. Doctour Kellison in his Treatise of the Ecclesiastical Hierarchy. In quo nec Catholicam Fidem, nec bonos mores vllatenus offēdi, sed susceptam Defensionem, cum plenâ antedictæ Replica satisfactione, præstitam inuenimus. Datum Louany 16. Ianuarij 1631.*

Fr. Robertus Chamberlinus S. Theol.
Lector in Collegio Fratrum Minorum Louanionsum.

Fr. Malachias Fallon S. Theol. Lector.

QVando quidem à supranominatis doctis viris, & linguam Anglicanam callentibus liber hic citatus probatus est, per me quoque licet vt imprimatur. Actum Tornaci Nerviorum 22. Ianuarij 1631.

Ioannes Boucher S. Theol. Doctor Sorbonicus, nec non Cathedralis Ecclesiæ Tornacensis Canonicus, Archidiaconus, & Librorum Censor.

THE



THE I. QUESTION

*What Judgment may be framed of M. Doctours
Treatise in generall.*

THE Replyer thinkes he hath taken the *Discussour* in a contradictiō, for affirming *M. Doctour* to haue been the first that put in print *A Treatise of the Hierarchy*, in the English tongue, and yet confesseth that diuers before him handled this argument, both in Latin and vulgar languages. But it is cleere the *Discussour* speaketh of such a Treatise concerning the Hierarchy, as *M. Doctour* put in print, intended, prosecuted, appropriated to England, for prooofe of the obligation Catholiques haue to receaue a Bishop, and such like purposes peculiar to our Country. This *M. Doctour* hath done, and hath done it the first of any in these dayes. Would to God he had not. The law of Nature pleadeth for the right men haue to defend themselues from aggression, but doth not warrant him that vnprovoked offendeth his neighbour.

2. If writing of Bookes in this kind be
A of

of small Comfort to Catholiques, the inconuenience must be ascribed to him alone who gaue the first blow, and imposed vpon the partyes aggriued, a necessity of iust offence. To cure a wound giuen at once to a number of worthy persons, is but a bounden duty, and an obliged acte of common charity. This did other Regulars; this I doe at this present, and noe more. *M. Doctour* and his Second, obliged vs to some answere; I will tye my selfe to doe it with moderation. Likewise *Suarez*, *Platus*, and others haue written of the calling of secular, and state of Religious men, but not by way of application to particular circumstances of any persons, places, or controuersies. *M. Doctour*s exhortation to charity is not by the *Discusssour* stiled *Verball*, as though it came not from the heart, which the *Replyer* obiecteth *n. 7.* (for he only is to erect a Tribunall of search into mans heart who made it,) but because while in wordes he perswadeth to charity, euē then in deedes by the writing of this booke he did mightily preiudice Charity, as by too much experience we find, and was easy to be forseene.

3. *Nicolas Smith* neuer accuseth *M. Doctour* absolutely of want of Logike, or Prudence, as the *Replyer* auerreth *n. 12.* He sayth that in this Treatise, to proue the necessity of Bishops in England, *M. Doctour* serueth himselfe of Principles more hard then the Conclusion, which is agaynst the rules of Logike. This may argue him to defend a bad cause, not yniuersally to want Logike. What the
Replier

Replyer hath *n. 19.* is also objected by the *Inquisition*, and answered by the *Qualification Sect. 6. n. 19.* shewing that *M. Doctor* is not taxed for proving his Conclusions by Causes, or Effectes &c. but because he assumeth Principles more vncertayne, and lesse warrantable then the Conclusion, as in the sayd place is demonstrated. I belieue it would be an hard taske for any man to proue, That for the onely vndoubtednesse, or greater assurednesse of *Confirmation*, Catholiques are obliged to haue a Bishop, although we suppose, that by his comming their pressures were to be aggrauated with new increase of persecution. For why should this affliction be, of necessity, added to the already afflicted? Because (forsooth) some very few Authors haue taught that *Confirmation* cannot be administred by a Priest, with speciall commission from the Pope, although the whole streame of Deuines runne to the contrary side, with *S. Thomas*; and some hold, that since the Councell of *Florence* the other opinion meriteth Censure. This poynt is sufficiently handled in the *Qualification*. Heere I add this instance. Some few Deuines are also of opinion, that the Priest is Minister of the Sacramēt of *Matrimony*, without whome, according to these Authors, it is only a ciuill Contract, not a Sacrament; wil therefore the *Replyer* say, that English Catholickes are obliged to receaue Priests, with increase of persecution, if it were only for to haue the vndoubted Sacrament of *Matrimony*? And yet if the matter be duly considered, perhaps

one may truly affirme, that as great inconveniences, and sinnes of enmity, iniustice, incontineney &c. are like to be dayly, and hourly incurred, for want of grace, conferred by the Sacrament of *Matrimony*, as in another kind for want of Confirmation, euen in a persecuted Coutry. If those Dewines who teach, that the Priest is the Minister of *Matrimony*, had taught that a Bishop were the necessary Minister of the same Sacrament, the *Replyer* would perhaps alledge them for the necessity of a Bishop although with increase of persecution.

4. The chiefeſt point of doctrine in this Question, or rather the point which entreteth into all the enſuing Questions, is touched by the *Diſcuſſour* n. 15. and by the *Replyer* left without anſwere. It was: That *M. Doctours* arguments for the neceſſity of a Biſhop in England, proue more then himſelfe intendeth or can auouch. For the institution, and commaund of our Sauour, that his Church ſhould be gouerned by Biſhops, concerneth ſuch Biſhops, as are properly *Ordinaryes*, *Princes*, & Biſhops of *Diocesses*, not by *Delegation*, *Deputation*, or *Ordinaryes in an extraordinary manner*, which is not of Diuine institution, and is the moſt that my Lord of *Calcedon* doth challeng. If the diuine institution, and commaund, were fulfilled by Ordinaryes, in an Extraordinary manner, the Pope might gouerne the whole Church by ſuch extraordinary Ordinaryes, which no Catholique can grant; and therefore, as I ſayd, *M. Docteur* muſt anſwere his owne
argu

arguments, drawne from the diuine institution (for according to that ground, we must in England haue properly an Ordinary) & come to confesse, that there is no diuine *Positive Precept*, for his Holinesse to appoynt vs in England a Bishop, but only a diuine *naturall command* to prouide vs of ali things, necessary to saluation, whether by Bishops, or other meanes.

THE II. QUESTION.

Whether without a Bishop there can be a particular Church.

THE substance of all that is conteyned in the first 16. numbers of the *Reply*, is taken out of the *Inquisition* sect. 3. and sect. 6 about the wordes of *S. Cyprian*: *The Church is a people united to the Bishop*, and, *the necessity of a particular Bishop to make a particular Church*; which points are cleared by the *Qualificatour* in the same *Sections*. And the Reader of himselfe may answere all his objections, if he remember how the *Discussion* expressly teacheth; That in some particular Churches, there must be particular Bishops, distinct from the Pope: That in England while we wanted Bishops, properly called *Ordinarie*s in an ordinary manner, the Pope could be, was, and is our sole particular Bishop: That these wordes of *S. Cyprian* (*The Church is a people united to the Bishop*) as they were spoken by him, precisely, immediately, & formally, signify, that a people deuided from their lawfull bishop is no church, but a

Schismaticall multitude, & not only by inference, as the *Replyer* n. 9. 13. & in other places doth suppose; & out of that his owne supposition, deduceth absurdities agaynst the *Discussion*, as not distinguishing betwixt meere inculpable want of a Bishop, and sinfull separation from a Bishop: Whereas indeede *S. Cyprian*, only speaketh of sinnefull separation, & therefore affirmeth, that such as are not vnited with a Bishop, in the sense he spake, are not in the Church: That Catholike writers, may fitly agaynst heretickes, inferre out of *S. Cyprian*, a necessity of hauing Bishops in Gods Church; because it were no crime of Schisme to be deuieded frō a Bishop, if in the Church there ought not to be Bishops: That the sayd wordes of *S. Cyprian*, may be taken for a definition of the Church, if the word *Bishop* be takē indefinitely of a particular Bishop distinct from the Pope, or for the Pope himselfe. For no multitude, can be a Church, without vniō eyther to a particular Bishop vnder the Pope or to the Pope himselfe. *Without Vniō* (I say) eyther *actnall*, or *aptitudinall*, *really*, or *in readinesse* of will, to accept one, when he shall be lawfully giuen them; which promptitude they may, and ought to haue, when actually they want one. The *Replyer* himself must yield that *S. Cyprian*, if he meane of a positive Vniō with a Bishop (as he would haue him to meane) can not be vnderstood determinatly of a particular Bishop distinct frō the Pope, vnlesse he will teach it to be agaynst the very definition, and essence of a
particu-

particular Church to haue the Pope for its particular Bishop , which I am sure he will not auerre. For who dare say, that the particular diocesse of *Rome*, which hath the Pope for its sole Bishop, is no particular Church?

2. Thus is answered all that he aleadgeth out of *Bellarmino* , *Stapleton* , &c. who only teach, that in the Church there must be some particular Bishops , and that the Church , is a people, vnted to the Bishop, in the manner I haue now declared. Yea all that I haue said is much confirmed, by what the *Replier* citeth out of *Stapleton* ; That the word (Church) in scripture , signifyeth properly , not a vagrant, headlesse multitude , but a multitude to which Pastours and Prelates are constituted by God . For I trow , English Catholickes , were no vagrant, headlesse multitude, as long as they were , and are gouerned by Christ his Vicar. And the *Replyers* objection n. 9. That euery Catholicke family , euery Nunnery , yea and Company of Catholicke women , shoulde be a particular Church, if vnion to the Pope were sufficient, to constitute a particular Church ; is easily answered , by demaunding of him , whether in a Diocesse, enioying its particular Bishop, euery Nunnery, euery family , euery particular Catholicke , be a particular Church ? what he shall answere in that supposition, the same I answere in our case , who acknowledge the Pope for our particular Bishop. *S. Paul* saluteth the Church in the house of *Nimpha*, *Coloss. cap. 4. v. 15.* and the Church in the house of *Philemon* , *ad Philem. v. 2.* and

S. Gregory Thaumaturgus, at first, had for his particular *Church* only 17. *Catholiks*, nor are we certayne that they were not in one house or family. But to my purpose it importeth nothing, and therfore I will not dispute, whether one family can be fitly called a particular *Church*.

3. Heere commeth, of it selfe, a ready answer, to another obiection of the *Replyer*. To shew that the oftē cited wordes of *S. Cyprian*, cannot inferre, that a Bishop is necessary, to make a particular *Church*, the *Discussor* n. 6. retorteth them in this manner: Whosoeuer are not in schisme with any lawfull Bishop, doe fulfill the definition of *S. Cyprian*: But those who without their owne fault haue no Bishop, are not in schisme with any lawfull Bishop; Ergo, those who haue no Bishop, do fulfill the definition of *S. Cyprian*. This argument, the *Replyer* would returne vpon the *Discussor*, by saying; That seeing a *Catholicke* family, without a Bishop, is not in schisme with any Bishop, it would follow, that such a family, considered by it selfe, fulfilleth the definition of *S. Cyprian*, and consequently is a Church. But the answer is already giuen. If one man, or family, may be teamed a particular Church, in case they were positiuely vnited to a particular Bishop, much more may they be a Church in *S. Cyprians* sense, which requireth not positiue vnion, but only, that they be not deuided from their Bishop. If one man, or family, be not capable of the denomination of a particular Church, then his obiection toucheth

eth not the *Discuſſour*, whose argumēt proceeded in respect of a multitude, *Plebs*, and *Grex*, a people, and multitude (such as English Catholickes are) capable of the sayd denomination, if other requisite conditions were not wantinge. Still then it is trew, as the *Discuſſour* inferred, That a people, not deuied frō their lawful Bishop, is according to *S. Cyprian* a true Church, although they haue no actual vniō, with a particular Bishop.

4. His proofes *n. 17.* That *M. Doctor* was not inturious to English Catholicks, by saying; They did not fulfill the definition of a Church, giuen by *S. Cyprian*, while they wanted a Bishop, do still relye vpon a ground not solide: to wit, that *S. Cyprian*, by a people vnited to their Bishop, vnderstands a positieue Vnion with a Bishop; wheras *Nicolas Smith* proued out *S. Cyprians* words, and whole drift, that by Vnion with a Bishop, he vnderstands only, that the people be not deuied from him, & this supposed, it cleerly followeth: That if English Catholikes, did not fulfill the sayd definition, they must betaxed of diuision from a Bishop, & consequently of Schisme.

5. The *Discuſſour* *q. 2. n. 8. 13.* and the *Qualificatour* *sect. 7.* answer all he bringeth to proue, that the Pope was not our particular Bishop: and the *Qualificatour* sheweth, that *Nicolas Smith* doth not argue, *d possibilibz esse*. But (sayth the *Replyer* *n. 21.*) if when a Church is depriued of Bishops, the Pope remayne their particular Bishop, no Bishopricke should euer be vacant, nor any Col-

ledge want a Rectour, or Prouince a Prouinciall, because the Prouinciall would become Rectour, & the Generall Prouinciall. And if *per impossibile*, there were neuer a Bishop in all the Church, but the Pope; the Church should still be Hierarchical, composed of diuers particular Churches.

6. I answered: This argument must be solved, by the *Replyer* himselve; who in the next number granteth, that the Pope may be the particular Bishop, of a particular Church; and yet he would not admit, that he may make himself sole particular Bishop of all Churches. The reason is; because our Sauour hath instituted, that there should be some particular Churches, gouerned by Bishops distinct from the supreme Pastour; not because the Pope alone cannot make a particular Church, but because, he can not make all Churches particular Churches, in the manner our Sauour hath instituted, by their proper Ecclesiasticall Princes, distinct from the Pope, as is required in a Hierarchy. In this sense, Bishoprickes are sayd to be *Vacant*, because they want a Bishop, distinct from the Pope.

7. And heere I must obserue, that it is so true, that a Church without a Bishop, may be a particular Church, that the *Replyer* while he is speaking against it, speakes for it, by saying, That a Bishopricke may be *Vacant*. *Ergo*, say I, by the *Vacancy*, it ceaseth not to be a Bishopricke, a Diocesse, a Church. If a Church, surely not an Vniuersall, but a particular one. When the Bishop of a particular

cular Church dyeth, do they not demand a Bishop for such a Church? *Ergo*, they suppose, that it stil remayneth a Church. Otherwise when a Bishop was demanded for England, it might haue bynne answered: First fynde a Church in Englande, and then aske a Bishop for the Church of Englande. *M. Doctour pag. 378. n. 3.* sayth: that when a Bishop cannot be had, the particular Church, must be gouerned, as it may. And *pag. 374.* alluding to Englande, he sayth. If for a tyme some particular Church be gouerned by Priests, or an Archpriest without a Bishop, it is a thing accidentall &c. *Ergo*, a Church, & Englande in particular, without a Bishop, may be, and was a particular Church. And indeed we can not teach otherwise, vnlesse by the death of euery Bishop, we will haue all men become speechlesse. For, when the Bishop of a particular Church dyeth, how can we expresse it, but by sayinge, such a Church hath lost its Bishop? The same is demonstrated, euen out of the other examples, alledged by the *Replyer*. For by the death of a Rector, or Prouinciall, the Colledge ceaseth not to be a Colledge, nor the Prouince, a Prouince: neyther doth it follow, that a Prouinciall, or Generall vpon the death of euery Rector, or Prouinciall, must become Rectors & Prouincials. The reason of this dependeth on the knowledge of particular institutes of Religion. In generall it is sufficient to say, that no Generall, hath ouer his whole Order, so absolute, and vnlimited extent of power, as the Pope, by our Sauiours

viours institution , hath ouer the whole, & euery member of Gods Church . I grant , in Catholike Countreys, where after the death of the Bishop, other officers remaine, to gouerne till a new Bishop be elected , the Pope need not actuate his immediate power & Pastorship , as he is obliged to do in countries wholly & for a long time destitute of Bishops.

8. Because the Pope hath immediate power ouer all particular Churches , and is *Proprius Pastor* of England, and all other countreys ; to make himselfe particular sole Bishop of any church, he needs not take the name , of that particular church, but beginneth to be sole Bishop, as soone as it beginneth to be destitute of a Bishop. But other particular Bishops who haue no such vniuersall, immediate power, must acquire it , by a new Title to their particular Churches. And seeing the Pope in respect of England , hath indeed performed the Office of a Bishop , no doubt but he would also call himselfe Bishop of England, if , with the *Replier*, he conceaued , that there were a diuine precept to make England a particular Church, and that to make it such, it were necessary , and sufficient, that he tooke the name or title of it, as the *Replier* n. 22. confesseth. For who will say , that for a matter of no more difficulty , then is to take a *Name*, the Pope will breake a diuine commaund ? It is then a signe , that he may make vs a particular Church, without calling himselfe Bishop of England, because in very deed so he is. His Holynesse styleth not himselfe Bishop of Holland,

Holland, where neuerthelesse he hath a Vicar, which supposeth the Pope to be the particular Bishop of that countrey. For a Church cannot be a particular Church, by vnion to a Vicar, but by vnion to him, whose Vicar he is. My Lord of *Chalcedon* is not called Bishop of England, or of any Church, or Diocesse thereof; and yet the *Replyer* thinkes, he maketh vs a particular Church, because he hath the power of a Bishop of England, which no man can deny the Pope to haue, in as immediate and more ample high manner; and therefore he may make vs a particular Church, although he take not the Name therof.

9. Yea, wheras the *Replyer* n. 22. 23. teacheth, that the Pope could not be particular Bishop of England, vnlesse he did eyther the office of a Bishop himselfe, or by his Delegate, or as lest styled himselfe Bishop of England: I answer; that it is sufficient he do the Office of a Bishop, according as the circumstances of the tyme, and place permit, or require; which his Holinesse most carefully hath and doth performe, by sending into England Priests, or also a Bishop with authority from him delegated &c. and the *Replyer* pleades agaynst himselfe, telling vs in effect, that the Pope, by the very delegating my Lord of *Chalcedon*, and not making him Bishop of England hath declared himself to be, the sole particular Bishop of that Countrey, where he doth the office of a Bishop by his Delegates. As *Ireland* is not a Kingdome, in respect of his Maiesties Deputy but
because

because it is vnited to his Maiesty , as to its King : so *England* cannot be a particular Church, in respect of my Lord of *Chalcedon*, but in regard of the Pope , whose Deputy my Lord is, being not spirituall Prince , and bishop of *England*. If to be Ordinary in an extraordinary manner, be sufficient to make vs a Church, how will the *Replyer* proue, that before my lord of *Chalcedons* comming, his Holinesses Nuntio in *Paris*, did not make vs a particular Church?

10. Against the *Discussions* doctrine n. 11. That persons exempt from all Bishops , and subiect only to the Pope , are a particular Church , without a particular Bishop ; the *Replyer* n. 26. objecteth , That Monasteryes, subiect only to the Pope , are no particular Churches, vnles we wil make euery Nunnery of women , a particular Church. I answered, the *Discussion* speaketh in generall, of places, and persons , exempt from bishops. And it is well knowne , that there be diuers Territoryes, of extent , sufficient to make a Diocesse , subiect to no bishop . These *Nicolas Smith* affirms to be particular churches. One Monastery, or Nūnery , immediatly subiect to the pope, are as much a particular Church, as if they had a particular bishop , as we sayd aboue n. 2. 3.

11. In his *numbers* 28. 29. he teacheth, that it is a great Lustre to a Church to haue a particular bishop : That a Church gouerned by a Delegate, wanteth some perfection of that, which is gouerned by an Ordinary : That if a Pope should send a Priest into *England*,
with

with power to confirme, *England* should be in its kind a particular Church, but not in the degree and perfection, as if it had an Ordinary bishop. What? Is the necessity of hauing a bishop come only to a *greater Lustre*? Must Catholickes be troden vnder foote for a greater lustre? Doth all this dispute end in degrees of Comparison? Hath our being, or not being a particular Church, so great latitude, that it may reach to a Church with a bishop Ordinary, a bishop Delegate, a simple Priest? I confesse the *Replyer* is forced to steppe backe, and not to stand so punctually on his ground, of *Englands* not being a particular Church, without a bishop. I desire he would speake plainly. Doth the diuine law, in these sore tymes, oblige vs to be a particular Church, in the greatest perfection you mention, by a bishop Ordinary? You wil not say so. Is the diuine law, of our being a particular Church well satisfied, by persons endued with authority, sufficient, and proportionable to these dayes, let them be Priests, or bishops, Ordinaryes, or Delegates? So you must say. Let vs then speake no more of being a particular Church, or of hauing determinatly a Bishop, by the diuine law; but let our care be, in the sight of God, vnpartially to consider, and with indifferency to desire, what may be most expedient for Catholickes, not in *France*, *Spayne*, *Italy*, and other Countreyes, happy with peaceable possession of Ecclesiasticall splendour; but in *Englā* blessed only with ioyful suffering a longe continued persecution.

12. Well,

12. Well, to leaue speculations, & School-poynts, seing you constantly persist in this, that without a Bishop we cannot be a particular Church; before you burthen our consciences, with a heauy obligation, to purchase our being a particular Church, with hazard of goods, liberty, and life; you must not blame vs, if we request you, to produce some precept of God, or the Church, commaunding vs to be a particular Church, in your sense: & why we may not content our selues, with being good Catholickes, and members of the Vniuersall Church, as *Nicholas Smith* n. 14. proposed to *M. Doctor*? In this consisteth the poynt of the difficulty. The *Replyer* answereth, that this demaund is by the *Discussour* brought out of its place, & so must expect answere in the next question, which treateth, Whether by the diuine law, euery particular Church, must haue its Bishop? What is this, but to auoyd the difficulty? for *M. Doctor* proposeth as two reasons, or titles, *The diuine precept* of hauing a bishop in euery particular Church, and, *The necessity* of hauing a bishop, because without him we cannot be a particular Church, as may be seene *Chap. 14. n. 4. 5. 6. 7.* and in other places. Now the *Replyer* will make *M. Doctor* walke in a circle, and proue, that we are bound to be a particular Church, because we are obliged to haue a Bishop; and we are obliged to haue a Bishop, because we are bound to be a particular Church. If the *Replyer* will defend *M. Doctor*, he must tell vs, what commaund we haue, precisely to be a
particular

particular Church, so that, if a Bishop were not necessary in other respects, yet for this cause alone, he could not be refused. This the *Replyer* doth not proue in the next question, nor is it a thing, in it selfe, feasible or credible.

13. From the ~~number~~ 13. to the end of this Question, he taxeth the *Discusson*, as stretching *M. Doctors* wordes Chap. 14. n. 9. further, then he intended. But those wordes which he seeketh to defend, must eyther teach as farre, as the *Discusson* extendeth them, or else they will come short of prouing *M. Doctors* purpose. For if it be as necessary, to haue a particular Bishop, to make a particular church, as to haue an Vniuersall Bishop, for the making an Vniuersal church; and that, by the diuine law every country of extent must be a particular Church; it followeth clearly, that according to *M. Doctor* there is as much necessity to haue a Bishop in *England*. which in his opinion is a particular church of extent, as to haue a Pope of *Rome*. You will perhaps say, that the diuine Law, of hauing a particular Bishop, in euery particular church, doth not so generally bynd, as the other doth, but may cease to oblige, by reason of some particular circumstances of tyme, or place. This answere ouerthroweth *M. Doctors* whole edifice. Because if any reason may take away the obligation of a diuine law, certainly a generall persecution, threatned to a whole Countrey, may free vs from such a bond. How then will *M. Doctor* conclude, that by the diuine law we are

B

bound

bound to haue a Bishop, in a case, wherein the diuine law ceaseth to bynd? You see the *Discussour* had reason to say, That *M. Doctors* wordes imported too much, or else you must yeald, they proued too little.

14. In like manner what *M. Doctor* sayd, in the same place; That vnlesse euery particular church haue a Bishop, the Vniuersall church should not, as Christ hath instituted, be a Hierarchy, composed of diuers particular churches, is rightly taxed by the *Discussour*, as eyther not sound, or not sufficient for *M. Doctors* purpose. If it be vnlerstood only indeterminatly, that is, The whole church cannot be a Hierarchy, vnlesse some particular churches haue Bishops it proueth not, that *England* must haue a Bishop: because, although *England* want a Bishop, other churches may haue them, & so the Vniuersall church remayne a Hierarchy. If he vnderstand of euery determinate particular church; then it followeth, that the church of God cannot be a Hierarchy vnles the determinate particular church of *England* haue a Bishop, as the *Discussour* vrged n. 16. and the *Replyer* doth not confute.

15. By the way I espy in his n. 32. a word for my purpose, which ouerthroweth the *Repliers* whole discourse in this Question. The church (sayth he) cannot be at all without a supreme Bishop, or not without order to him, when the see is Vacant. This I take as granted, and very true: and hence I inferre; That as the Vniuersall church may be an Vniuersall church, without actuall vnion

to a supreme Bishop, while the sea is Vacant, because it still hath *Order*, reference, and aptitude to be governed by an Vniuersall Bishop, as soone as he shall be elected; so a particular church, may be such, by *Order*, and aptitude to be vnited with a particular Bishop, whensoever he shall be appoynted; & so *S. Cyprians* definition (*The Church is the people vnited to the Bishop*) doth not require, that the people be actually vnited to the Bishop, but only in readines of mynd, or aptitudinally. And thus *England* while it wanted a Bishop, was a particular church, because it was alwayes in disposition to be vnited to a Bishop. Where now is that argument, so often inculcated by *M. Doctour*, the *Inquisitor*, and the *Replyer*? *S. Cyprian* defines a church to be the people vnited to the Bishop. But the people cannot be vnited to a Bishop, vnlesse they haue one: *Ergo*, they cannot be a church vnlesse they haue a Bishop. For the *Replyer* himselfe hath told vs, that when the Sea is vacant, the people may be a church, with only *Order* to a Bishop, which implyeth not the actuall hauing a Bishop, but only a fit disposition to haue one.

THE III. QUESTION.

Whether by the diuine Law every particular Church must haue its Bishop?

THE diuine precept, of hauing Bishops in the Church, is only to be vnderstood indeterminatly, or in generall; that in

the whole church, there must be some Bishops, as many, or few, as may be necessary, or requisite, to the end of governing the same Church. But in respect of particular, and determinate churches, the commaund is not absolute, but beareth a great respect to circumstances of tyme, place, and the like, as the Vicar of Christ shall iudge it best fitting, for governing, and providing such churches of all things necessary to saluation. Wherefore from the diuine precept, of hauing Bishops, in generall, we cannot infer a necessity of hauing Bishops, in this, or that particular countrey, although otherwise of extent. For there may occur good reason, why some other government, in some particular circumstances may conduce more to the glory of God, and particular good of such a country. Contrarywise it may happen, that some church of small extent, may in particular circumstances more require the gouernment of a Bishop, then a larger countrey. The thing therfore which is (as I may say) formally to be considered, is the quality, or greater, or lesse necessity; not the greater, or lesse quantity of place, or number of persons, but in as much as these may induce, a greater necessity of hauing Bishops.

2. For this cause, in the primitiue church, euen in tyme of hoatest persecution, Bishops were multiplied, and placed in diuers Cit-tyes, because those tymes did so require. In so much, that some Authors write, that in those first dayes of Christianity, in a man-

ner all Priests were Bishops, contrary to the present practise of Gods church. The reason was, the paucity of Priests, of which if many had not binne made Bishops, to ordayne Priests, particular churches would haue remayned vnfurnished of Priests, to conuert infidells, & assist thẽ being conuerted. Euery church hauing inough to do within it self, could not affoord help to others. For this same cause, Bishops were allotted to smaller flockes, then is now eyther vsuall, or lawfull, to be commonly practised. *S. Gregory the Thaumaturge*, cited by the *Replyer* n. 14. was created Bishop ouer only 17. persons. A number competent for those old, not these latter tymes, in places where by neighbour-churches, the want of other may be relieued. The more the Vniuersall church is dilated, the lesse euery particular church needeth a Bishop of its own. Because other churches, without much preiudice vnto themselues, may frequently, lend them a helping hand. In countreys, by vast distance, remote from helpe, and comfort of Christian Nations, a Bishop may be needfull for a few. In *Europe*, the case is otherwise. If one shippe be in want, it can becken to those who abound in diuers others.

3. Hence it followeth, that, to proue the necessity of a Bishop in *England* in vayne we haue recourse, to the diuine precept in generall, of hauing some Bishops in the church. All the question must settle on this; Whether *England*, can be sufficiently furnished of Priests, and prouided of all necessities for

our iourney to heauen, without a Bishop; Or whether the inconuenience of comming, might not counterpoyse the commodities he would bring. This should be the only Question; and the answer ought to be referred, to the same Bishop, to whose charge Christ hath committed *England*, & all other countreys. In the meane tyme, let not Catholickes be frightened, with diuine precepts where none are.

4. The *Replyer* doth not rightly state the Question, while he telleth vs n. 8. that *M. Doctour* only teacheth, that Catholickes cannot refuse a Bishop, although by his comming persecution should be increased, supposing he be sent by lawfull authority. Because (sayth he) in that case, the Pope rather declareth, that the diuine law ceaseth not to oblige. A goodly construction of *M. Doctours* meaning, and a fayre account of all his paynes; which are reduced to this issue: Catholickes are bound, by the diuine law, to receaue a Bishop, if the Pope declare, that the diuine law, of hauing a Bishop, byndeth them. As if the Question were, whether Catholickes be obliged, to belieue the Popes declarations, whether or no diuine Lawes do oblige. Surely for this, there need no writing of Hierarchieyes, Inquisitiones, *Replies*. The answer might speedily haue binne giuen. That in all things, the Catholickes of *England* haue binne, are, and eternally will be, as zealous, prompt, and constant in submitting their vnderstandings, and wills, to the commaundes, or declarations of his
Holines,

Holines , as any Catholickes whome th
Sunne beholdeth. But it is euident, that *M. e*
Doctour speaketh absolutly , and *ex natura*
rei, of the necessity we haue, to receaue a Bi-
shop , abstracting from the Popes declara-
tion or Mission. This, his reasons demon-
strate, drawne from the diuine precept of ha-
uinge Bishops in euery great parte of the
church; from the vtility , or necessity of
Confirmation , without which men are in
danger to forsake their faith, as *M. Doctour*
vrgeth &c. as may be seene in the very title,
and throughout his whole 14. Chapter.

5. Neyther is it a good Consequence :
The Pope sendeth a Bishop to England,
Ergo, he declares , that there is a diuine pre-
cept , to haue a bishop in *England*. Many
thinges are holily done, which a man is not
obliged to do. When the Pope maketh a
Diocesse, and endueth it with a bishop, di-
stinct from other particular bishops , doth
he therfore declare , that there was a diuine
precept, to make such a Diocesse, or to pla-
ce a bishop in it? We see some Territoryes,
capable of bishops , to be gouerned by Ab-
bots which could not be, if there were a di-
uine precept , to place bishops in such Ter-
ritoryes, although it had not likewise binne
against the diuine law , to haue placed bi-
shops in the same Territoryes. This is a
good Inference. The Pope, for many yeares,
sent vs no bishop: *Ergo*, he iudged there was
no diuine precept , obliginge him to send vs
one; but the other consequence is of no for-
ce, as I haue shewed. Will the *Replyer* admit

this argument ; The Pope for many yeares left vs without a Bishop : *Ergo*, he iudged there was a diuine precept, that we should be left without a Bishop ? It is as good as his. *Nicolas Smith n. 4.* sayd truly ; The deliberation about sending a Bishop to *England*, was only, *Quid expediret*, what was expedient, not what was necessary, by the diuine law, which, as I sayd, is only of Churches taken in generall and indeterminately. And I cannot but esteeme it iniurious, to those Fatherly bowelles of his Holines, to thinke, that he euer iudged vs obliged, to accept a Bishop, with a generall increase of persecution. If he were perswaded, that the coming of a Bishop, would occasion to Catholickes, a generall persecution, I dare say, he would neuer impose vpon them such an obligation. And yet *M. Doctor*, and the *Replyer* are rigid Censurers of Catholickes, as insingers of the diuine Law, if they should refuse a Bishop, euen vpon that heavy supposition.

6. Supposing the Institution of hauing Bishops, do not oblige in all tymes, places, and other circumstances, *Nicolas Smith* had had reason to say, *n. 4.* That *M. Doctor*, if he will speake home, must proue, not only that there is a diuine precept for vs to haue a Bishop, but also that no persecution can excuse the obligation thereof, or yield sufficient cause of dispensation. For although we should grant, a diuine precept in generall, yet if in some circumstances it do not bynd, the transgressours should not sinne. Now, if
any

any cause may afford a lawfull excuse, which can be greater, then the auoyding of a generall persecution, wherby not only goods, and life, but also christian soules are exposed to danger.

7. The *Replyer* n. 3. speaketh in such manner, as one would conceaue *Nicholas Smith* to haue affirmed, that *M. Doctour* denyed the Pope may dispence in the diuine Law; which *Nicholas Smith* neuer sayd: yet because the *Replyer* first mentioneth this matter, I must adde, that seeing *M. Doctour* proueth our obligation to haue a Bishop, by the necessity of *Confirmation*, and danger of denying our faith, through want of that Sacramēt; it will not be easy for him, to defend, that the Pope can dispence in that obligation. For what dispensation can be giuen, forexposing of mens soules to damnation? Or if *M. Doctour*, and the *Replyer* grant, that the Pope may dispense in this commaund; I must be bold to say, their arguments, drawne from the necessity of *Confirmation*, are farre-fetched frights, not solid reasons.

8. Wherasthe *Replyer* n. 12. writeth, that *Nicholas Smith* sayd not truly, that in *England* the multitude of *Catholickes*, not the extent of the place, is only to be considered: I say truly, that *Nicholas Smith* sayth no such matter, but only, That if *England* be considered, not materially, but formally (as *Deuines* expresse themselves) that is, not the extent of land, or multitude of people, but the number of *Catholickes*, which only can make a true Church, we shall find it to be more then fawre from a great,

or notable part of the *Catholicke Church* spread over the whole world. Whether or no the extent of place, or number of persons, although not *Catholickes*, be also considerable, *Nicholas Smith* would answer, that it dependeth vpon other circumstances, which may make such an extent, more, or lesse, or not at all, considerable, as we haue shewed n. 2. As for *England* in particular, if the extent of place were lesse, a Bishop would be more vsfull, for the Sacrament of *Confirmation*, which might be administred to more, if they were lesse distant in place. And this vrgeth much agaynst the *Replyer*, who, in prouing the necessity of a Bishop in euery great countrey, finally n. 20. reduceth all, to the necessity of *Confirmation*.

9. It is strange, how zealous the *Replyer* n. 10. is, against *Nicholas Smith*, for makinge the *Catholicks*, as it were a contemptible number, only because he sayth, they are not a notable great part of Gods Church, notwithstanding that *Nicholas Smith* cited in that behalfe, a Writing entituled; *A Paraliell &c.* (the Author whereof, is thought to be a person of greater ranke, then the *Replyer*) wherein it is sayd, that all our *Catholickes* together, would scarcely make one, of diuers *Bishoprickes* in *England*. And it is worth the noting, that the *Paralellist* sayd so, in prooffe, that some *Regulars*, who wrote that the gouernment of certayne Churches, anciently belonged to them, did therby make a greater Challenge, then my lord of *Chalcedon*, which surely must haue respect only

to the number of persons, and not extent of place. For those Regulars neuer challenged power ouer all Catholickes, through *England*, as my lord of *Chalcedon* doth. But by this we may see, how the number of Catholickes must be raysed, or cryed downe, as it maketh most for their purpose. It seemeth his Holines had consideration, cheifly of *Persons*, not of the *Place*, by makinge my Lord, not Bishop of the countrey, but only giuing him authority referred to the persons. Ordinaries haue iurisdiction, in respect both of place, and person, Catholickes, and Heretiques: and therefore in them, extent of place is much more considerable. Lastly, although it were granted (as a thing not making much for our present purpose) that the extent of place in *England*, were much considerable, thence at the most could be inferred, that *England* is capable of a Bishop, not that it must of necessity haue one, which is our only Question. As there be some Diocesses, for extent of place, wel capable of too, or more Bishops, and yet it doth not follow, that of necessity they must haue too or more, if by one they can be sufficiently gouerned; yea there are diuers places, capable of one, or more Bishops, who haue no Bishop at all, but are gouerned by other superiours.

10. Likewise the *Replyer* n. 9. about this poynt, citeth the wordes of the *Discussiour* n. 7. very imperfectly in this manner. To as firme, that one Diocesse, or Citty, is a notable part of the Church, is a thinge, which
no

no deuine, yea no man of iudgment will say. The words entirely cited are these: *To affirm me, that one Diocesse, or Citty, or indeed not so much as one Diocesse or Citty, is a great, or notable part of that Church, which reacheth, as farre as the rising and setting of the Sunne, and that it must therefore, iure diuino, by the diuine law, haue a Bishop; so as no cause can excuse the want of one, is a thing, which no Deuine &c.* This saying of *Nicolas Smith* is so euident, as no man can deny it to be true; and yet for this speach, he is deeply charged by the *Inquisitor*, and *Replyer* of great immodesty. Besides *Nicolas Smith* neuer sayd *M. Doctour* affirmed all this, but only by good consequence, he shewed that this and diuers other hard conclusions, must follow out of his Principles.

11. What he citeth n. 14. out of the *Regulars Answer*, to my Lord of *Calcedons* letter, is by him odiously forced, to a sense by the neyther meant, nor written. It is cleare, they speake not of Episcopall authority in generall, but of a Bishop, in these tymes, with power of Ordinary, *in foro externo*, coactiue, to erect a Tribunall &c. which they say, would in these tymes, proue pernicious to soules &c. as *M. Doctour Chap. 15.* confesseth, my Lord of *Chalcedon* to say, that such a Tribunal is not sutable to these tymes. Preaching is a holy thinge, and as auncient, as our Sauour Christ; yet to do it publicly, in these tymes, may be called, a Nouelty, and pernicious to Catholikes.

12. In more then three whole leaues, frō n. 16. he laboureth to make good, that So-

ius fauoureth *M. Doctour*. All his discourse is reduced to this . When *Sotus* teacheth it, to be of diuine law , that in generall to euery Church according to the Ecclesiasticall diuision, proper Bishops are to be applyed ; those wordes (in generall) are to be interpreted , as if one should say, Christ in generall hath ordayned, that euery man shall be baptized , and therefore by our Sauours commaund , euery particular man is to be baptized . The *Dis- cussion* interpreteth *Sotus* by the word (in ge- nerall) to meane indeterminatly of some Dio- cesses according as particular circumstances of persons, tyme , and place shall require , & not that *Sotus* did teach an absolute precept, of placing Bishops in euery determinate particular Diocesse. This interpretation , is ga- thered out of *Sotus* his whole drift , which was to proue afterward agaynst *Catharinus* , that the Residence of Bishops , is *de iure di- uino*, of the diuine law ; and also out of his wordes , cited by the *Replyer* n. 22 . that the Bishop must, *ad salutem gregis oculatè attende- re* ; looke as it were with his eye, to the good of his flocke : & , *propter peculiarem curam & vigilantiam* ; for the peculiar care and vigilā- cy necessary to his Church. All which de- monstrate *Sotus* his meaning only to be, that Bishops, by the diuine law must be so apply- ed to particular Churches , as may suffice for the good gouernment of the same , but not so absolutely , that when they may be otherwise prouided for, euery Diocesse must of necessity haue its Bishop ; which *Sotus* knew well to be agaynst the practise of the Church,

Church, wherindiuers Territoryes , as great as Diocesses, are exempt from all particular Bishops . As *Sotus* teacheth , that Bishops must be applyed to particular Diocesses ; so he teacheth , that Parish Priests must be applyed to particular Parishes, as may be seene in the wordes cited by the *Replyer* ; & it were strange, that *Sotus* should therfore be alleadged, to hold, it a diuine law, that euery Parish, haue its Parish Priest , if otherwise it be sufficiently provided . *Sotus* then must be vnderstoode , only indeterminately , that some Diocesses must haue their Bishops, because otherwise they cannot be sufficiently gouerned ; but not absolutely , that by the diuine law ech one must haue its Bishop, although otherwise it can be furnished with all necessaryes. And this in effect is no more then we sayd in this Question *n. 1.* and euinceth, the no necessity of a Bishop in Englād, by the diuine law , if without a Bishop we can be sufficiently provided for. According to this true meaning of *Sotus* , it followeth not , as the *Replyer* thinkes ; *Sotus* teacheth, that there must be a Bishop in euery particular Diocesse: *Ergo* much more in euery notable part of the Church ; because if a notable part of the Church , can be otherwise well gouerned, it will no more , according to *Sotus*, require a Bishop, then a particular Diocesse. Yea there may happe to be a greater obligation , of piacing a Bishop , in some particular Diocesse , then in a great Country , where the Bishop cannot performe his office or cannot come without great damage to

Catholikes, which are considerations depending wholly vpon particular circumstances, and not to be determined by *generall notions* of greater, or lesse extent of place. Besides, *M. Doctour* alleadged *Sotus* absolutely; now the *Replyer* hath recourse to inferences. If *Sotus* meane as the *Replyer* will haue him; That by the diuine lawe, the Pope must apply a particular Bishop to euery Diocesse, or rather to euery place capable to be a Diocesse, the doctrine is not true in it selfe; and is agaynst the *Replier* pag. 30. n. 12. who granteth that the Pope may gouerne some litle Provinces, otherwise then by a Bishop, as we see frequently practised in Territoryes of good extent. It was then a hard shift out of a doctrine not true, by inference to proue a poynt so preiudiciall to Catholikes, as *M. Doctours* conclusion was. At least it cannot be denied, but *Sotus* his wordes, by this diuersity of Interpretatiō, appeare to be obscure, and therfore could yield but vncertayne reliefe to *M. Doctours* hard assertion.

13. Concerning *Banner*, see the *Discourse* n. 11. who truly affirmed, that he made nothinge for *M. Doctour*. When he teacheth, that the Pope cannot remoue Bishops from a great part of the Church, he vnderstandes as we commonly call one thing, a great part of another, as certainly one countrey is not a great part of the Catholicke church, which extendeth it selfe as farre as the world, especially, if in such a countrey, there be no more Catholikes, then are in *England*.

14. The *Replyer* n. 28. doth his vtmost to proue,

proue, that by diuine Law, every particular Church must haue a Bishop, and when all comes to all, the point is reduced to the necessity of *Confirmation*. But this is a weak ground, to oblige Catholickes to receaue a Bishop, with increase of persecution. For first a Bishop, for *Confirmation* only, can be no more necessary, then *Confirmation* it selfe, which is not a Sacrament of necessity, and according to all Deuines, may be omitted without sinne, when commodiously it cannot be had; which certainly happeneth, when a Bishop cannot come into the Country, but accompanied with addition to a grieuous persecution. 2. That Sacrament may be administered by a Priest, with commission from the Pope. 3. Although it were necessarily to be administered by a Bishop yet it requireth, only Episcopal Order, with voluntary iurisdiction, as Priests in England haue ouer their Penitents. 4. It requireth not a Bishop belonging to *England*, or residing in that Kingdome. 5. *M. Doctor* alleadgeth the diuine precept, of hauing bishops in euery notable part of the Church, as a distinct argument from his other reason of the necessity of *Confirmation*, as may be seene in his *chap. 14. n. 4.* and the *Replyer* doth not sufficiently defend *M. Doctor*, by flying from one to the other. The point touching *Confirmation* belongs to the next *Question*.

15. All that he hath *n. 29. 30. 31. 32.* is the very same with the obiections, of the *Inquisition Sect. 6.* and is answered by the *Qualificator*, in the same section so clearly, as I need adde no more.

16. By

16. By the same forme of argument, wherby *M. Doctour* proued the necessity of a Bishop, in euery Countrey of exent, the *Discoussour* sayd, it might be proued, That in euery Countrey, Religious InSTITUTE is to be maintayned, because the Pope is obliged to conserue it, in the whole Church of God. But there is no more reason of one Countrey, then of another: *Ergo* it is to be maintayned in euery Countrey. To this the *Replyer* answereth n. 33. 34. First, that *Nicholas Smith* can not fynd out a diuine precept, obliging the Pope to admit any Religious Order, as he is bound to giue Bishops to the Church. But I belieue if he consider the matter better, he will not aduenture to say; That the Pope can depriue the Church of a Religious Estate, Instituted by our Sauour Christ, whose Councils faithfull people cannot, without iniury, be vniuersally hindred to follow. Secondly, he answereth; That he hath proued it to be of the diuine law, that euery notable part of the Church haue a Bishop; wheras no Religious Order is necessary by the diuine law, in euery notable part of the Church. But he neyther hath proued, what he assumeth as proued, nor doth he answer the forme of *Nicholas Smiths* argument, which was the same with that, which *M. Doctour* vsed to proue the necessity of a Bishop in *England*. And so when the *Replyer* biddeth the *Discoussour* make what he can of this answer; till he giue a better, this vse any man may make of it, to say with truth, that it maketh nothing for *M. Doctours* reason,

C

bug

but only to shew the insufficiency of it.

17. No lesse deficient is he , in satisfying another forme of Argument , brought by *Nicholas Smith* , in resemblance of that of *M. Doctours* : It is not of the diuine law , to haue a Bishop in euery particular Diocesse of *England* : But , if we respect the diuine law , there is no more reason of one Diocesse then another ; *Ergo* , all the Diocesses of *England* may be gouerned without a Bishop. And the same argument may be made of all other Countreys . To this forme of argument the *Replyer* answereth ; That there is more necessity of a Bishop in a whole Countrey , then in euery particular Diocesse , which was not the question , but whether it was not as good a forme of argument , as that which *M. Doctour* vsed. I omit to note , that the *Replyer* misciteth the *Discussour* , who sayd not , that *M. Doctour* confessed , that a particular Diocesse may be without a Bishop , but spake referuedly , that *M. Doctour* seemed to confesse it ; which is true , because he stil expressly declared himselfe to speake , of a notable great part of the Church. Howsoeuer , the thinge it selfe is true , that the Pope is not , by diuine law , obliged to giue a Bishop , to euery place capable of one , as we see often practised. Would *M. Doctour* perhaps , haue in *England* , as many Bishops , as there be Diocesses ? What mistery may there be , that the *Replier* doth so purposely conceale *M. Doctours* opinion in this point ? To confirme more , what *Nicholas Smith* sayd , I argue thus in *M. Doctours* forme. It is not of the diuine law,

law, that *England* haue a bishop: properly called bishop of *England*, or of any Diocesse therein: But there is no more reason of *England*, then of other Countreys. Ergo all other Countreys may be without a Bishop, properly called Bishop of such Countreys, or of any Diocesse therein. This is *M. Doctors* forme of argument, and yet the consequence cannot by any Catholicke be maintayned.

18. At length the *Replyer* n. 36. agreeth with vs, that it must be left to the supreme Pastors discretion, whether the diuine law obligeth a Countrey to haue a Bishop, in this, or that circumstance, and so *M. Doctor* and the *Replyer* might haue spared their paynes, in prouing that *England* must haue a Bishop, because there is a diuine law, that euery great part of the Church, as they conceaue *England* to be, haue its proper bishop. Yet I cannot approue his other saying, that when we demaund any thing, there is more reason to demaund, that which is ordinary, then that which is extraordinary, and therefore *England* may demaund an Ordinary. For the rule of wise men ought rather to be, that they demaund, what is most sutable to tyme place, and other Circumstances, and not what is ordinary, or extraordinary. God grant our case of *England*, were not extraordinary, and much different from that of other Catholicke Countreys.

19. He doth likewise not a litle relent, in the same n. 36. where fynding *M. Doctor* fore pressed by the *Discoussion* n. 15. 16. that

his arguments, if they passe for good, must also proue, that *Scotland* is obliged to haue its Bishop, yea that both *England*, and *Scotland* must haue an Ordinary, properly so called, because *Scotland* is a Countrey of extent, and by the diuine law, beside the supreme Pastour, there must be other Ordinaries, or Ecclesiastical Princes in the whole Church, and consequently (according to the groundes of *M. Doctour* & the *Replyer*) euery notable part of the Church, must haue a bishop, in that proper sense. To this the *Replyer* answereth: If *England*, and *Scotland* be both notable partes of the Church, both ought to haue, by the diuine law, their proper Bishop, be he Ordinary, or Delegate. If? Doth he beginne to doubt, whether they be both notable parts of the Church, or Churches of extent? Or can he assigne vs a diuine law for *England*, not for *Scotland*? I see, he may in tyme accorde with *Nicholas Smith*, whome ere while he so much taxed, for saying, that *England*, as now thinges stand, is no notable part of Gods whole Church. Moreuer, the diuine law, of hauing some Bishops in the Church, is of Ordinaries in an ordinary manner, not of Delegates; and therefore if Delegates suffice in *England*, or *Scotland*, it is a signe the diuine law doth not oblige in those Countreys; and if by bishops Delegates the diuine law be fulfilled, it may be fulfilled by Priests Delegates, for as much as concerneth iurisdiction.

20. I will answere his n. 37. only by adding,

ding, what he leaueth out in citing the *Discussions* wordes q. 7. n. 15. I (sayth *Nicholas Smith*) would most willingly spend my blood, for purchasing of tymes, futable with the enioying a *Catholicke Bishop in England*. Where the *Replyer* leaueth off, and maketh a longe needlesse descant vpon a poynt euery playne, if he had added the wordes, immediatly following, namely (*indued with as much authority, as any particular Bishop in the whole Church of God.*) Which tymes almighty God grant vs with speed, if so it be his diuine will.

21. The confutation of *M. Doctours* arguments, drawne from the *Affrican Church*, is by the *Replyer* answered, with a gentle, & implicit concession, of all that the *Discussion* had obiected. For omitting all particulars, he telleth vs, that they were alleadged by *M. Doctour*, only to shew their zeale, and great desite of a Bishop. But seeing *Nicholas Smith* did shew, that there was no parity betwixt their case and ours, and also that the *Affrican* bishops, did not approue the peoples zeale, but rather gaue a president, that zeale is to be tempered with discretion, the sayd examples, were neyther rightly alleadged by *M. Doctour*, nor is *M. Doctour* well defended by the *Replyer*. As farre as *Knowledge* will giue way, English *Catholickes* will yelde to none, in zeale to haue a Bishop.

THE IIII. QUESTION.

Whether a Countrey, although the Persecution should be increased, by occasion of having a Bishop, could refuse one, if it were only for the Sacrament of Confirmation.

THE Replyer chargeth *Nicholas Smith*, for changing the question, as if he had imposed vpon M. Doctour that he taught, euery man in particular to be obliged, to hazard goods, liberty, & lyfe, for enioying *Confirmation*, whereas M. Doctour only spake of persecution in general. But *Nicholas Smith* neuer imposed vpon M. Doctour that saying, nor do the *Discussours* wordes, alleadged by the Replyer, import any such matter, but he euer spake of persecution, to be increased by the comming of a Bishop, which might as well fall vpon this, as that man, and in that sense, euery one in particular, might feare it for himselfe. Yet *Nicholas Smith* neuer disputed, whither some in particular, might not, without danger, receaue *Confirmation*, supposing we had a Bishop, which touched not the question in hand. For certayne it is, that *Confirmation* cannot be sayd, to be had commodiously, (which was the poynt that made most for the purpose) if it cannot be receaued, without a Bishop, whose very comminge, was supposed to cause increase of persecution, to Catholickes in generall; which is more considerable, then if it were certayne,

certayne, that by his comming, some one man only were to suffer damage, as *Nicolas Smith* n. 17. sayd truly, but is not rightly taken by the *Replyer* n. 5. And by this is answered his long discourse n. 29. 30. 31. 32.

2. His arguments, concerning *Perfect Christianity* are examined in the *Qualification* sect. 4. where it is explicated, in what sense we are by Confirmation, made perfect Christians, and is demonstrated, that *Nicholas Smith* neuer denyed it, in the sense in which the holy Fathers spake.

3. Likewise the *Qualificatour* sect. 3. sheweth that *Nicolas Smith*, concerning the authority of *S. Clements* Epistles, hath no more, yea lesse, then is to be read in *Bellarmino*, *Possennus*, *Sixtus Senensis*, and *Baronius*. And further sheweth, that *Nicolas Smith* doth not reiect them, as Heretickes do; and lastly, that the sayd Epistles make nothing agaynst the *Discussour*.

4. That which *M. Doctour* and the *Replyer* should haue done, and by *Nicolas Smith* n. 16. were vrged to do, should haue bin, to prooue that to be perfect Christians in the Fathers sense, was of so great necessity, that for attayning thereof, Catholickes ought to endure persecution: But this neyther *M. Doctour* did performe, nor doth the *Replyer*, as much as take notice of And truly in what sense soeuer we take *S. Clement*, and other Fathers, or Councils, teaching, that without Confirmation we are not perfect Christians, nor properly Christians, yea not Christians at all (for so some speake) it is

allwayes to be vnderstood, if that Sacrament be omitted voluntarily, when it may be had, otherwise we may be perfect Christians; that is, it shall not be imputed to vs, that we are not perfect Christians, but God will supply that want by other meanes. As if a *Cathecumen*, belieuing perfectly in Christ, dye without Baptisme yet with intense Contrition, not hauing possibility to be actually baptized, he may be sayd to dye a Christian, yea a good, and holy Christian; because the want of Baptismal Character is not imputed to him (as it would to one, who by his fault had omitted it) in regard he wantes it, only *negatiue* not *priuatiue*; he hath it not, yet wats it not, by reason in that case he was not bound to haue it in act, but only in effectually desire. As after Baptisme, remission of deadly sins, the proper effect of the Sacrament of *Penance*, may be obtayned by *Contrition*, as it includes a desire of that Sacrament; which desire in that case, is reputed for the act. This is a cleere explication, of those words left out by *M. Doctour*, in citing *S. Clement* (*si non necessitate &c. If he shall remaine so, not vpon necessity, but by carelesnesse, or voluntarily.*) Which were wordes of chiefe importance, when we disputed of omitting Confirmation, not carelessly, but for iust feare of persecution, because we are not bound to be perfect Christians, in that peculiar sense, with so great damage; nor will the want of such perfection, in that case, be imputed to vs, but God of his goodnesse, will be ready to supply, the effect of Confirmation, for as
much

much as concerneth actuall grace, and assurance, without the Character ; because , vpon that supposition , of persecution to be increased, there is a morall kind of impossibility to receaue it. By which obseruation, falleth downe all that the *Repyler* obiects , n. 16. about *Baptisme* not actually receaued, and *Confirmation* n. 22 . and both *Baptisme* and *Confirmation* n. 23. as the Reader wil perceauē, by applying to his obiections, what euen now I haue noted. For we do not say , that without vñction one can be annoynted , although it be omitted vpon necessity , but only , that the want of it shall not be imputed, yea shall be otherwise supplied; and the like I say of *Baptisme* : whereas if vñction be omitted voluntarily , the party shall be annoynted neither Sacramentally, by the character , nor Equiuallently by other helps from God, and so he shall deserue to be truly called not a perfect Christian. By the way I obserue, that n. 22. he confoundeth two distinct answeres giuen by the *Discussour*, by which meanes it is easy to make a shew of difficulty, or to confute any two opinions, or answeres giuen as different, yet both as probable , as Schollers dayly giue diuers probable answeres to one difficulty , which taken togeather cannot both subsist , being quite different , or contrary ; and if one be determinatly imbraced as true , the other must be relinquished as not true, although it may still retaine its probability, & to some other man perhaps seeme also more true. The *Qualificatour* Sect. 7. n. 17. sheweth

that other Catholike Authors, might well leaue out those wordes of *S. Clement* (*if not by necessity &c.*) because they treated not the case of persecution, of which *M. Doctour* did speake, and so they had no like obligation to cite those wordes.

5. But (sayth the *Replyer*) rather *Nicolas Smith* falsifyeth *S. Clement*, whose words are these: *All therfore must make haist, without delay to be regenerated to God, and then to be cōsigned by the Bishop &c.* And when he shall be regenerated by water, and afterward confirmed by the Bishop, with the seauenfold grace of the spirit, for otherwise he cannot be a perfect Christian, nor haue place amongst the perfect, if he so remaine, not by necessity but by carelesnesse, or voluntarily. Where the *Discussour* left out these wordes (*nor haue place amongst the perfect,*) which he thinkes to be of great importance, and to signify that he cannot be admitted to the sacred Eucharist, nor to the ranke of the that are admitted to it, if not by necessity, but voluntarily he shall so remayne. For if by necessity, the party baptized wanted Confirmation, he might be admitted to the Eucharist. But I am not of his opinion that those wordes were of importance, and dare assure him in the *Discussours* behalfe, that he neuer dreamed of any mystery, which could moue him, purposely to omit them. It is very strang that the *Discussour* should be blamed, for omitting only the mētioned words, and *M. Doctour* excused, although he left out the very same words, & also the words that followed (*If not by necessity &c.*). Are you so
vnfriendly

vnfriendly to *Nicolas Smith*, that vpon condition to espy one omission in him, you are content to acknowledge a double one in *M. Doctour*? Your selfe must satisfy for *Nicolas Smith*, and answere your own arguments *n. 22. 23.* wherewith you so much pressed the *Discusson*; for in *S. Clemēt*, these words (*If not by necessity, but by &c.*) are refered to both the precedēt clauses (*he cānot be a perfect Christiā*) & to the other (*nor haue place amōg the perfect*) as appeareth by the coniunctiō (*nor*) & therefore *S. Clement* signifyeth, that he cannot be a perfect Christian, if not by necessity, but voluntarily he omit Confirmation. Wherefore those wordes, *nor haue place amongst the perfect*, eyther are but a repetition or explication of the former, or if they signify somewhat els, they haue no more reference to the wordes (*If not by necessity &c.*) then the other clause (*he cannot be a perfect Christian*) which as I explicated aboue, signify, that the want of perfect christianity, acquired by actuall vnction, and by receauing a military Character, shall not be imputed to him, but that God wil supply the grace of *Confirmation*, by other meanes, if indeed he want it vpon necessity, as they do, who are deprived of it, vpon iust feare of persecution. The *Replyers* explication of these words (*nor haue place amongst the perfect*) must be reiectēd by himself for he teacheth, that there was in these tymes, an Ecclesiasticall custome of being confirmed, before one receaued the B. Eucharist, and consequently it was not lawfull to do it, except in some case of necessity; for
exam-

example, at the houre of death, when the diuine precept of communicating did oblige and as it were drowne the Ecclesiasticall precept; in which case the person vnconfirmed was bound to receaue the B. Sacrament, whether he had omitted Confirmation by necessity, or voluntarily; only he was bound to haue Contrition for his former omission. And therefore the *Replyer* cannot assigne any case, in these tymes, of disparity betwixt him, who had omitted Confirmation voluntarily, and him who had omitted it vpon necessity; because when such a necessity did vrge, both of them might, and ought to receaue the Blessed Sacrament, (and so according to the *Replyers* explication haue place amongst the perfect;) and when no such necessity did happen, neyther of them could receaue the B. Eucharist: and therefore as I sayd, the *Replyers* explication cannot subsist with his owne grounds. Moreouer, *Nicholas Smith* had reason to thinke it a hard doctrine that without Confirmation, we shall be sure to want such a perfection in our Christianity, as we should be obliged vnder sinne, to suffer a generall persecution, for redeeming the want of such a perfection. For to that seuerer purpose *M. Doctour* alleadged *S. Clement* and in that sense *Nicholas Smith* had reason to deny, that without Confirmation we could not be perfect Christians.

6. What he sayth n. 27. that Confirmation is a perfecting vnction, is not against the *Discussour*, who neuer denied it, nor euer treated, whether *S. Denis* in his 5. Chapter

ter

ter spake of Confirmation; but only sayth, and proueth, that in the sayd Chapter, he speaketh also of oyle vsed in Baptisme, and that therfore out of such generall speeches alone, *M. Doctour* could not inferre any thing peculiar to Confirmation. See the *Discuss.* n. 17. which in this point is cleare inough.

7. The Reader must vnderstand with circumspection, the *Repliers* doctrine n. 10. That God obligeth himselfe, to giue the speciall grace of Confirmation (to professe our faith) to such as receaue it. For this must be vnderstoode; if Persons *Confirmed*, do on their part concur with Gods grace, mouing, and inciting them, to the obseruation of his commandments, & performance of other good workes, according to his inspirations, besides the only receauing of Confirmation. Otherwise he may iustly deny them particular efficacious grace, permitting them to fayle in the Cōfession of their faith, whiles others, by humble frequentation of other Sacraments, & diligence in good workes, do by those meanes supply the want of Confirmation, and remayne constant, in the confession of their faith. Likewise, wheras n. 40. & in other places, he teacheth, that Confirmation is the ordinary meanes to get grace, for confessing our faith; If he vnderstand, that all other meanes are extraordinary, his doctrine is not true. For otherwise *Confirmation* were a necessary meanes, for the profession of our faith, and for saluation; so as no man vnconfirmed, could without miracle confesse his faith, although he inculpably

bly omit *Confirmation*, & otherwise keepe the commandments, frequent Sacraments, be assiduous in prayer, & feruent in all other good works: which no man can defend. If, by ordinary meanes, he vnderstand a meanes ordayned to giue grace, for the Confession of our faith, the doctrine is good. But thence doth not follow, that other meanes also may not suffice, for the Confession of our faith, because the same end may be attained by different meanes. See the *Qualification Sect. 4. n. 7.* Neuerthelesse, if in some particular case, one did in Conscience perswade himselfe, that without Confirmation, he should not haue strength to professe his faith, such an one were bound to receaue that Sacrament, as *Conick* related by the *Replyer n. 41.* affirmeth. But this is *per accidens*, as one may some tyme be obliged to fast, or vndertake other corporall austerities, to confesse, receaue the B. Sacrament, or some such pious worke, if he were in Conscience perswaded, that without such a particular determinate meanes, he could not ouercome some temptation.

8. From the 33. to the 38. number he endeaououreth to defend *M. Doctors* saying, That *Eusebius* recounteth, *Nonatus* to haue fallen, for want of Confirmation. First, he answereth, that indeed *Eusebius* doth not say so in expresse tearmes: *Ergo* do I inferre, *M. Doctor* sayd not well, that *Nonatus* fell for want of Confirmation, as *Eusebius* hath remarked, for so, he speaketh in his *Epistle n. 18.* Secondly, he telleth vs, that *Eusebius* doth in-

sinuate

sinuate so much. But *M. Doctor* sayth more: and I deny, that *Eusebius* doth otherwise insinuate it, then by saying, that he wanted the grace of Confirmation; as likewise he relateth, that he was ambitious, with many other crimes. And indeed his schisme, and heresy may be ascribed to his ambition, and opposition to *Cornelius* for the Popedome, rather then to any thing else. For Heresy, and schisme, are the immediate broode of pryde, and ambition. Thirdly he sayth, that at least it may be probably inferred out of *Eusebius*, that *Novatus* fell for want of Confirmation. But heere we talke not of inferences, but whether, or no, *Eusebius* do affirme it? Neyther doth it follow; He fell, and wanted Confirmation: Ergo, he fell for want of Confirmation. For as he wanted Confirmation, so was he ambitious, and loaden with other sinnes. Yet *Nicholas Smith* out of respect to that Sacrament, sayd, it might well be, he fell for want of Confirmation, as also it may be, that he fell, both for his sinne of neglecting, and contemning that Sacrament, and ioyntly for other his grosse enormities. Only I still deny, that *Eusebius* sayth, he fell for want of Confirmation. His last answer is, that others before *M. Doctor* haue written out of *Eusebius*, that *Novatus* fell for want of Confirmation, which is to confesse that *M. Doctor* taketh his arguments vpon trust, in a matter concerning the obligation of afflicted Catholickes, to endure a heauyer persecution, and vpon trust from Authors, who treated not that particular, important Conclusion

clusion, which *M. Doctor* was to proue: and this is so much the more to be wondred at, because, the example of *Nonatus*, is by him diuers tymes repeated, as if it were some Maister-peece, and yet finally the *Replyer* confesseth that *M. Doctor* tooke it from the notes of the *Rhemes Testament*, granting therby, that for alleadging some other Authors, to the same effect, he is obliged to the *Replyer*, and so not those Authors, but only the *Rhemes Testament* can excuse *M. Doctor*. But indeed, neyther those *Venerable Authors* of the sayd notes, nor other Catholicke Authors, can giue excuse for his misalleadging *Eusebius*. For out of *Eusebius* they cleerly proue against hereticques, that Confirmation is a Sacrament, and a thing not to be contemned, because for want of it *Nonatus* receaued not the holy Ghost, and was by *Cornelius* condemned for neglect to receaue it. All which *Eusebius* doth in expresse termes relate, and so makes good, what Catholicke Authors intend to proue agaynst Hereticques, although indeed he say not, that *Nonatus* fell for want of Confirmation, which made not much to the purpose of the sayd Catholicke Authors. But the strength of *M. Doctors* argument, doth wholly rely, vpon *Eusebius* his affirming, that *Nonatus* actually fell for want of Confirmation. For it was to proue, that without Confirmation, if one fall not, others probably will, as (sayth he) *Nonatus* did for want of it. Thus he speaketh Chap. 14. n. 8. and in other places. And it had binne a strange argument, to say: *Nonatus* fell

fell not: Ergo, English Catholickes by his example, may feare to fall.

9. But what if *M. Doctour* do also mistake the *Rhemes Testament*, and so the *Replyer* in lieu of apologizing for *M. Doctour* his misalladging *Eusebius*, be put to defend both *M. Doctour* and himself, for mistaking those very notes of the *Rhemes Testament*? I believe it will proue so. We must therefore distinguish a double fall of *Nonatus*. The one, when for feare of persecution he denyed himselfe to be Priest, refusing to helpe some Christians in necessity, and hazard, for which and the like occasions, agaynst feare in time of Persecution, *Confirmation* is peculiarly ordayned. His other fall, was into schisme, opposition to *Cornelius* for the Popedome, and heresy. This second lapse was not caused by feare of persecution, but proceeded from pryde, ambition, and neglect, or contempt of *Confirmation*, which in him was eyther a formall act of heresy, or a disposition preparing his soule for a fall into further schisme, and heresy: neyther did he in this second kind of fall deny himselfe to be Priest, but rather sought to vsurpe the highest Priesthood; and the persecution tended not to driue men into schisme or heresy, but wholly to bereaue them of Christianity. Now *M. Doctour* must vnderstand, that *Nonatus* his fall, or denying himselfe to be Priest, in the foresayd circumstances, for feare of persecution, happened, because he wanted *Confirmation*; whereas the *Rhemes Testament* sayth no such matter, but speakes only of his fall

to heresy, and of his contempt of that Sacrament, and so makes nothing for *M. Doctours* purpose. Let vs heare the words of the *Rhemes Testament*, cited by the *Replyer* n. 36. *Neuer none denied, or contemned the Sacrament of Confirmation, and holy Chrisme, but knowne Hereticks. S. Cornelius that Blessed Martyr so much praysea of S. Cyprian, affirmeth that Nouatus fell to heresy, for that he had not receaved the holy Ghost, by the consignation of a Bishop, whome all the Nouatians did follow, neuer vsing that holy Chrisme.* What is heere for *M. Doctours* purpose concerning the fall of *Nonatus* for feare of persecution? Perhaps, if he had bin more persecuted, he had not binne so subiect to ambition, and prone to schisme, & heresy. *Bayus* likewise, cited by the *Replyer*, speakes of *Nonatus* his propension to heresy, and so makes no more in excuse of *M. Doctour* then the *Rhemes Testament* did. Besides, the *Replier* giueth no answer at all, to *Nicholas Smith*, shewing, that the case of *Nonatus*, was infinitely different, from that of our Catholickes in *England*, although it were granted that *Nonatus* indeed fell for want of Confirmation, which he omitted not vpon iust cause, but neglected, and contemned, whome all the *Nouatians* did follow, neuer vsing that holy Chrisme, as euen now we haue heard out of the *Rhemes Testament*. The *Replyer* then is many wayes deficient in this poynt. I could adde, that *M. Doctour* cites *Eusebius* more then once, very particulariy, *lib. 6. Chap. 33. alias 34.* wheras the *Rhemes Testament* citeth *Chap. 35.* so as it is not very obuious, how

how *M. Doctour* tooke his relation from those notes, seeing with such particularity, he cites *Eusebius* differently from them. But I will not be so minute with the *Replyer*.

10. In his *number 40.* he sayth, that many who may commodiously receaue Confirmation, haue right to receaue it, and that the rest of Catholickes cannot, for a generall persecution, depriue them of that right. But this at the most proueth, that if once we haue a Bishop, those who may commodiously receaue Confirmation, cannot be hindred, but not that they should be wronged, if others for auoyding a generall persecution, and prouiding for their owne indemnity should, by lawfull, and orderly meanes, oppose the comming of a Bishop. Rather, the particular good of some, must giue place to the generall harne of others. Besydes, the danger being generall, euery one might feare that it would fall vpon himselſe.

11. To proue, that a Bishop cannot be refused, he bringeth this reason *. 43. It cannot be denyed, but that Christians are more able, and likely to professe their fayth, with the Sacrament of Confirmation, then without it, and that more in a Countrey persecuted, are like to stand to the Profession of their faith, with this Sacrament, then without it; *Ergo*, in a Countrey persecuted, and destitute of this Sacrament, many do fall, who otherwise would stand; and for euery one that standeth, perhaps twenty will fall. God forbid. Hitherto we haue not, nor I hope euer shall behold so twentifold infir-

mily in our glorious Catholickes . To your argument , I answere. No doubt, but considering the Sacrament of Confirmation in it selfe , Christians are more able to professe their faith with it then without it yet if we suppose , that by the very hauing of it, persecution must be increased , some will be of opinion , that more might be in danger to fall by reason of that increase of Persecution , then in calmer tymes, although they wanted Confirmation . And if the *Antecedent* be granted without distinction , yet it would not inferre the necessity of a Bishop, with increase of Persecution. No doubt, but by often receauing the Sacrament of Pen-nance, and the most B Sacrament of the Altar, for example, euery eyght dayes , Christians are more enabled , to professe their faith then without them. Wil therefore the *Replyer* , impose vpon Catholickes , an obligation of frequenting those Sacraments , euery eyght dayes , euen with increase of persecution ? Which instance will be of more force , if one affirme (as I doubt not but diuers will) that by humble , and diligent frequenting those two Sacraments, persons who without their fault want Confirmation, may be thought to haue greater strength , for professing their faith , then such as haue receaued Confirmation , but are remisse in frequenting those other two Sacraments.

12. Yet M. *Doctour*, and the *Replyer* , come short of their intent, vnlesse they can further proue , that persecution is to be vndergone, not only for enioying Confirmation , but
also,

also, for the *affurednes* or *undoubtednes* the 20
by hauing it from a Bishop, as I touched in
the first *Question* n. 2. and the *Discusſour* hand-
leth n. 8. and the *Qualificator* Sect. 6. n. 21. 22.
Which poynt, & diuers others in his *Que-*
ſtion treated by *Nicholas Smith* are omitted
by the *Replyer*, as may be ſeene in the *Diſ-*
cuſſion.

THE V. QVEſTION.

*Concerning M. Doctours Compariſon be-
tweene Biſhops, inferior Paſtours, and
Religious men.*

1. **I**N this *Queſtion*, the *Replyer* extendeth
himſelfe eyther in prouing thinges ex-
preſſly granted and taught by *Nicholas
Smith* as that the ſtate of a Biſhop, is higher
then that of a Religious man; or els in im-
pugning *Nicholas Smith*, as if he had ſayd,
what he neuer ſayd nor thought, & therefore
we may be more breife in returning him an
anſwere. Only, I muſt renew my firſt requeſt
to the Reader that if he fynd any ſeeming
difficulty, objected by the *Replyer*, he will be
pleaſed to peruſe *Nicholas Smiths* wordes, be-
fore he ſpend his iudgment.

2. The *Qualificator* Sect. 4. n. 16. 17. 18. an-
ſwereth the objections of the *Inquiſition*, and
Reply agaynſt *Nicholas Smiths* ſaying, that the
ſtate of a Biſhop doth ſuppoſe, but not giue
perfection which is the expreſſe doctrine of
Suarez & common among *Deuines*. The ſtate
of a Biſhop is not only different, but alſo ſe-

parable from Episcopall Order, or Character, as is manifest in a Bishop confirmed not consecrated, who hath the state, not the Character of a Bishop. *Nicholas Smith* neuer denyed, that Episcopall consecration conferreth grace, but only that Episcopall state of it selfe yieldeth meanes to acquire personall perfection. By this is answered what the *Replier* objecteth *n. 14. 15. 16. 17.*

3. To proue that in some case, an Oath not to be Religious, is not wicked, he alleadgeth *n. 26.* the command of the sea Apostolicke, that all those, who will enjoy the benefit of the Popes Seminaries, do sweare that they will be Priests, and will not enter into any Religious Order, or Congregation, without licence of the Pope, vnlesse they first labour in the Mission, the space of three yeares. I answer *Nicholas Smith* spake of an absolute Vow (or oath) not to enter into Religion, which certaynly is inualid, & vnlawfull, and may be well tearmed wicked. For what greater disordination can there be in mans will, then deliberately to sweare, or vow, that he will resist almighty God, inspiring him to follow those Counsels, which were recommended by the Sauour of mankind? The oath alleadged by the *Replier*, is as it were conditionall (not without the Popes leaue, or the leaue of his Nuntio, for so is the oath now conceaued) and temporary (for the space of three yeares.) The reason of difference is, because a vow is inualid, if it be *impeditiuum maioris boni*, incompatible with a greater good, as a temporary and conditionall

ditionall vow is not. For, not to enter into Religion without leaue, or not for a certayne tyme, doth not absolutely hinder entring into Religion. If one vow to make a pilgrimage, or to performe some such pious worke, the vow is valid, although the performance thereof, do for a tyme, hinder the Pilgrims entring into Religio. Neyther doth it follow, that therefore a Pilgrimage, is an act more perfect, then the imbracing of a Religious lyfe, taking holy Orders &c. Or that the Vocation of students in the Seminar-yes, is more perfect then the state of a Bishop out of England, which yet Seminarists, by reason of their oath to go into England, cannot imbrace without leaue, at least, vnlesse first they satisfy their oath, by coming into England. Or that the state of Religion, or Vocation of Seminary Priests is more or lesse perfect, by the expiring, or not expiring of three yeares, after which tyme, seeing all may freely enter into Religion, euen in *England*, it is a signe, that Religious state, all things considered, is to be preferred.

4. Without any necessity, he endeauoreth to proue, that in case of necessity of the church, when it cannot be otherwise prouided, a vow to accept a Bishopricke is lawfull, of which *Nicholas Smith* did not dispute, but only sayd in generall that a Vow not to accept a Bishopricke is lawfull, which no man can deny, vnlesse he will oppose himselfe to all those Popes, who haue approued the Institute of the society of *Iesus*. And those very words, which the *Replyer n. 32.* without cause,

noteth *Nicholas Smiths* to have left out of *S. Thomas 2.2.q. 185. a. 1.* (*Unlesse in a manifest, & imminent necessity*) confirm what *Nicolas Smith* sayd, that according to *S. Thomas*, it seemeth presumption to desire a Bishopricke, even for the good of soules, namely speaking in generall, and not in some particular case of necessity, which is not very frequent; and who I pray you, will perswade himselfe, that he alone is fit for so high a state? It is also most true that, *Valentia*, as he is cited by *Nicholas Smith*, teacheth, that (in generall and abstracting from particular case of necessity) to desire a Bishopricke, even for what is best in it, is commonly a deadly sinne, although the *Replyer* telleth vs, that *Valentia* thinketh oftentimes it is a mortall sin. Besides, *Nicolas Smith*, because he would not medle with that dispute, knowing there was multiplicity of opinions, after he had alleadged the doctrine of *Valentia* warily, added: *This belongeth not to me to define*. But the *Replyer* willingly taketh all occasions to dilate himselfe.

5. His 33. and 33. numbers, are employed, by occasion of a meere partly misinterpreting, and partly misciting *Nicolas Smith n. 7.* as the iudicious Reader will fynde, by perusing the place in the *Discussfour*.

6. I cannot excuse the *Replyer* from fault in saying *n. 37.* that *Nicholas Smith* affirmeth, that a Bishop elected, yea and confirmed may marry. *Nicolas Smith* his wordes *num. 8.* are these: *A Bishop, not in holy Orders, Elected, may lawfully marry, and some also hold, that a Bishop confirmed may do the same; but of this I do*

not dispute, yet if he marry, it is valid. *Nicholas Smith* then only sayth, that some hold that a Bishop confirmed may marry, which is true, but himselfe abstayneth from that *Question*.

7. He sheweth that willingly he would fynde fault with any thing. while *n. 36.* he telleth vs, that *S. Thomas 1. 2. q. 104. ar. 4.* as he is cited by *Nicholas Smith*, sayth nothing of the Euangelicall Counsels, yet confesseth that in his *q. 108. ar. 4.* he teacheth that, for which *Nicholas Smith* citeth him, namely, that Euangelicall counsels are proper to the new law. The misciting of the place was an error of the print, as the *Repl'yer* might haue seene in *Nicholas Smith* himselfe pag. 161. where the same place of *S. Thomas* is cited aright.

8. What he writeth *n. 37* of the knights of *Calatrana &c.* is answered by the *Qualificator sect. 5 n. 4. &c.* by occasion of a lyke objection made by the *Inquisitor*.

9. His saying *n. 41.* that Regulars, as Regulars, are not to haue care, or charge of others but of their owne soules, is eyther a meere Equiuocation, or a doctrine very vntrue, and often confuted by the *Discassour*. For some Regular Priests, as Regulars, haue at least as much to do with other mens soules, as secular Priests, as secular, haue; and if Regular Priests, be also Bishops, and Pastours, they are equall to secular Bishops, & Pastours. Euery body knowes, that Religion in generall, is deuided into the Actiue, Contemplatiue, and Mixte lyfe, by which such Religious are obliged to attend, both to their owne perfection, and to the help of o-

thers; neyther doth that Mixt kind of lyfe, make a Regular to be Secular; *Ergo* such Regulars, euen as they are Regulars, and not seculars, are to help others. If secular, as secular, did attend to the helpe of others, then all seculars should attend to the help of others, euen lay men, and women, according to the *Replyers* frequent-manner of disputing, who is wont to inferre, that if Regulars, as Regulars, were of the Hierarchy (and the same may be sayd of attending to the help of others) then all Regulars, euen lay-Brothers, and Religious women, should be of the Hierarchy, and attend to the help of others. If he say, that secular Priests, not precisely as Secular, but as Pastours, attend to the help of others, the same say I of Regulars if they be made Pastours. In a word, he ought to compare Regular as Regular, with secular as secular, Regular Priests, with secular Priests, Regular Bishops or Pastours, with Secular Bishops or Pastors, which yet could neuer be obtayned of *M. Doctour*, or the *Replyer*. This manner of vnequall reduplication, *Nicolas Smith* reprehended, and not reduplications in generall, which euery body so well knowes to be vsuall in Schooles, that the *Replyer* need not to haue taken so much paynes to proue it *q. 6. n. 1.* I adde, that these Religious, who by their Institute, must help others, by preaching, administering Sacraments &c. must also by their Religious Institute be Priests; but no Secular, precisely as Secular, is bound to be Priest. I say precisely as Secular, for a Secular man, by some other title,

title, may be obliged to be Priest.

10. The *Discuſſion* n. 11. ſayth that a Biſhop is obliged to enlighten others, & giue his life for his flocke, by iuſtice, in regard of maintenance, and honour afforded him by his flocke, or by the vertue of Fidelity, in reſpect of a certayne implicite pact, whereby he obligeth himſelfe, when he is made Biſhop. But Religious men, meerly vpon Charity, or Religion (more noble Vertues, then Iuſtice or Fidelity) do illuminate others, and aduenture their lyfe for the ſauing of ſoules, obliged, not only by Inſtitute, but alſo by particular vow made to that effect. In which doctrine I can eſpy nothing blame worthy. But the *Replyer* n. 43. ſometymes citeth theſe wordes of *Nicholas Smith* by halſes, and ſometymes drawes them to an odious ſenſe, as if Biſhops performed theyr functions mercenarily, for honour, and maintenance, or, as if their giuing their lyfe for theiſe ſheepe, were not a worke of Heroicall Charity, or did not require in the Biſhop very great Charity according as our Sauour ſayd *Joan. 21. Amas me? Paſce oues meas*; whereas the *Discuſſion* only ſayth, that the obligation which Biſhops haue, ariſeth from the vertues of Iuſtice, & Fidelity, although when they giue their life for their flocke, adminiſter Sacraments &c. they may exerciſe acts of diuers vertues, as Charity, Religion, Fortitude, Patience &c. yet, as I ſayd, the obligation of thoſe very acts originally proceedeth from the vertues of Iuſtice, and Fidelity; and if another mā, ſhould chance voluntarily to exerciſe the
ſame

same acts, he should not performe them, by the same title, and obligation of Iustice, by which Bishops, and Pastours, are bound to performe them. The souldier, by reason of his pay, is bound to aduēture his lyfe, wherein he may exercise acts of Fortitude, Charity to his Country, Religion in a pious cause, and of other vertues; and yet his obligation to these acts of vertues, radically proceedeth from Iustice. Neyther can we rightly affirme that he dyeth for his Pay, if he chance to loose his life, but only that by reason of his Pay, in Iustice he was bound to dye.

11. The *Discourse* n. 12. sayth: Merit doth not consist in office, but in actes thereof. Would any man thinke that in this speech there could be difficulty? Or doth any say, that we merit otherwise then by actes? Yet the *Replyer* is not pleased with it and entreth into a question, which would require a long dispute, to wit: Whether, and how farre the dignity of the person, dignifyeth the operation? Which Axiome requireth many limitations, and explications, as for example; If a Bishop pay his debts, fast, or the like, I see not why by these actes he should merit more, then a priuate Person, endued with equall degree of iustifying grace, and working with equall seruour: neyther can I hold for true, what the *Replyer* sayth, that the same action done by a Regular, and a Bishop, are more meritorious in a Bishop, then in a Regular, not only in respect of actions, proper to the State of a Bishop, but also of other actions; vnlesse the Bishop be more in
Gods

Gods fauour, and do those actions, with greater perfection. If it were to our present purpose, one might adde, that in Scholasticall rigour, for the poynt in hand, there is great difference betwixt height of Office, and Dignity of person, as our B. Sauours operations were of infinite valew and merit, by reason of the dignity of his person, not precisely, and formally by any office.

12. In his 49. & diuers other numbers he treateth of Secular Curates, compared with Religious Priests: and no doubt but that some things there are, wherein Secular Curates excell a Religious Priest, not Curate; which his arguments do proue, & no more. But the Question is, whether all things considered, a Religious Priest be not more perfect, then a secular Curate, as *S. Thomas 2. 2. q. 184. art. 8.* cited by the *Discusson* n. 14. proposeth the Question, and resolueith it in fauour of Religious Priests, as may be seene at large in the *Discussion*. And the *Replyer* n. 54. citeth *Suarez* very imperfectly, that so he may seeme the more to fauour Secular Curats. For he, *tomo 3. de Relig. lib. 1. cap. 21.* absolutely prefers Religious Priests, teaching that the state of inferiour Pastors is more perfect only in speculation, not in practice, or *secundum quid*, in some sort, *seu ex quadam hypothesi, que moraliter vix adimpletur*; or vpon a certayne supposition which morally speaking is scarcely fulfilled. The *Replyers* arguments, That secular Curats are Illuminators and Agents, and therefore more perfect then those who are illuminated, do not concerne Religious

gious men in respect of whom Secular Curats are no Illuminators. Besides according to *S. Thomas*, Secular Curates do illuminate not *principaliter*, but with limitation, and some participation from the Bishop, who by office is principall Illuminatour &c.

13. Because *S. Thomas*, and out of him *M. Doctour* proued, that the state of a Bishop is more perfect, then that of a Religious ma, because otherwise a Religious ma could not be made a Bishop, for that were *retrospicere*, to looke back; The *Discusson* by the same reason proueth, that Religious state is more perfect, then the vocation of a Secular Curate, because he may lawfully enter into Religion. The *Replyer* answereth that the reason of this is because Religious vocation, is more secure then that of a Curate, not because it is more noble. But he doth not satisfy. For according to this answer, a Secular Curate might forsake his charge, and leading a priuate lyfe, attend to himselfe, without obligation to giue account for the soules of others, which no doubt were more secure; and yet the *Replyer* would not excuse such a one from a *Retrospection*. Moreouer a Religious state is more secure then that of a Bishop, and yet a Bishop cannot without leaue enter into Religion, as a Secular Curate may; *Ergo*, it is a signe that Religious vocation is not only more secure, but also more perfect then that of a Secular Curate, especially if we adde, what the *Replyer* seemeth to admit, that as the Bishop is wedded, & hath a pact with his Church, so also,

in proportion, a Curate hath with his charge.

14. He sayth *n. 62.* that he will not interpret so rigorously, the words of the Oath, which students in the Seminaryes do take, as if they were bound to returne into England, so often, as the Superiours of the sayd Seminaryes shall commaund. Neyther will I dispute of that poynt, but only say, that what soeuer perfection they haue by reason of that oath, they owe it to Regulars, by whose motion the taking of that oath was enioyned. If we respect the practise, I conceaue that the *Replyer* will find men, more eminent in the English Cleargy then himselfe, not to admit of so strict an interpretation, and consequently, that the *Replyer* cannot by vertue of the sayd oath, place Seminary Priests in an immouable state. Without doubt, Religious men haue an obligation to transference themselves into England, as often as their Superiours shall so commaund. Moreouer seeing Regulars in *England*, expose themselves to the same dangers, and exercise the same functions, with Secular Priests, and in the same manner, namely, by Delegation, and Commission, not as Ordinary Pastours; it followeth, that in this, Regulars are equall to them, and in respect of Religious state surpasse them, as *Nicholas Smith n. 16.* obserued, and therefore the comparision betwixt Regular Priests, and Secular Curates, can only be in respect of such, as are Ordinaries. Wherefore the *Replyers* saying *n. 62.* that the Seminary Priests, vnder the Bishop, is the highest calling in the Church of God, is not to be

to be approued, if he intend to preferre their calling before all Regulars, who certainly, as Regulars, excell them, as Seculars, and in Calling, some are at least equall. I say, at least, because there want not Regulars, who are bound by an especiall Vow, to expose their liues for the good of soules, not only in England, or for a limited tyme, but perpetually, and in whatsoeuer most remote place of the world; and euen in that respect, although they had no other Vow of obedience, are in an immouable state, bynding them to acts of great perfection, with hazard of liberty, and lyfe, forsaking of Countrey, kinsfolkes, friends &c. I will not stand with him, whether Pastours in Catholicke Countreys, who are properly Ordinaryes, will be cōtent, that he preferre the Seminary Priests Calling, before theirs, whereby they are also obliged to hazard their lues for their sheepe, and with greater immobility, then Seminary Priests are. This I will say, that his assertion destroyeth those groundes wherby n. 42. he endeauoureth to preferre the Calling of Secular Curates, before those Religious, who by their Institute performe the functions of Pastours, by Preaching, administering Sacraments &c. For the same reasons which there he alleadgeth, in fauour of Curates, agaynst Religious men, do in the very same manner vrge agaynst Seminary Priests, all being reduced to this, that Curates do those functions by Ordinary right & office, Religious by Commission, Delegation, and Priuiledges, as likewise Seminary Priests

Priests do : and therefore he must cyther preferre those Religious , or not preferre Seminary Priests before Curates. Besydes , if Seminary Priests ought to be preferred before Curates , because they dayly hazard their liberty , and life ; Curates will say , that this reason proueth too much , namely , that the Seminary Priests calling is not only the highest vnder the Bishop , but also , that it is higher then the calling of those Bishops , who do not dayly hazard their liberty and lyfe , that is to say , of most part of Bishops. Lastly , if once the *Replyer* grant , that the Ordinary Pastorship of Curates , may be preponderated by the dāger to which Seminary Priests expose themselues , he openeth an easy way , to defend , that Religious Priests by reason of their state , fittest to help their neighbour &c. may be preferred before Curats , althogh these be ordinaryes , and Religious be not , especially if those Religious , be also ordayned to help their neighbour . And heere I cannot omit to note some strang speeches of the *Replyer* , who n. 42. speaking of those Religious who by their Institute do many functions of Pastours , as preaching , ministring of Sacraments &c. sayth , That in Regulars this is accessory , in Pastours principall ; in Regulars it is voluntary , in Pastours necessary &c. For who euer heard that it is accessory , or voluntary to a Religious man , to performe those things , to which he is obliged by his very Institute ?

15. All that he hath agaynst the *Disensow*
about the distinction of leauing all thinges

E

in pre-

in preparation of mynd, and actualle leauing all things, goeth vpon a supposition, as if *Nicholas Smith* had denyed that distinction, which he neuer did; and therefore in vayne he alledgeth Authors in prooffe of that distinction agaynst the *Discusfour*, who only sayd, and proued, that euen in preparation of mynd to leaue all things, Religious excell secular Persōs; & that the leauing of all things added a great perfection to the preparation of mynd, it being an Heroicall, and very meritorious act; so much, that *S. Thomas 1. part. q. 43. art. 6.* doubted not to teach, that the Holy Ghost is sent in a particular manner, when one forsaketh all that he possessed. Likewise all that the *Replyer* bringeth to proue, that Counsels are instruments to Perfection it selfe, for which he needlessly alledgeth Authors; is answered out of the *Discussion*, where we may gather, that a thing may be sayd to belong to Perfection only instrumentally, or essentially, as Charity is; or lastly instrumentally and secondarily, as *S. Thomas* saith the Counsels are, which is more then only instrumentally, as the habits of vertues distinct frō Charity, are Perfection secondarily, but not only instrumentally; which the *Discussion* explicateth *n. 23.* What *Nicholas Smith* alledged out of *S. Thomas* that Charity consisteth secondarily in the loue of our neighbour, was only to shew, that there is differece betwixt secondarily, and only instrumentally; because according to *S. Thomas*, Charity consisteth secondarily in the loue of our neighbour; but no man will say, that Chrity consisteth in the

loue

loue of our Neyghbour instrumentally ; and that therfore *M. Doctour* sayd not well, that Perfection consisteth in the Couñsels only instrumentally ; whereas *S. Thomas* had sayd, that Perfection consisteth in the Counsels instrumentally , and secondarily. But the *Discussion* neuer intended, to make a parity in all respects , betweene the loue of our Neighbour, and the Euangelicall Counsels. And so all is answered , that he hath *n. 65.* Finally that which *Nicholas Smith* chiefly found fault with in *M. Doctour*, was not the distinctions of preparation of mynd , and actuall leauing all things , or a perfection essentially , and instrumentally ; but his indistinct, ambiguous, and obscure manner of proposing, & applying them, as in expresse wordes may be seene in the *Discussion n. 23. 24. 25.* And indeed *Nicholas Smith* did of purpose vse , that circumspection, because he knew well , that those distinctions were good , being rightly vnderstood, and fitly applyed. I desire the Reader to peruse the place alleadged in the *Discussion,*

16. To proue that the Apostles were not Religious , he doth his best endeauour , and in syne *Sarmiento* alone is the man , by him alleadged , who doth indeed deny, that the Apostles were Religious. But seeing that, as *Nicholas Smith q. 7. n. 7.* did wish, a Learned Penne hath since the printing of this *Discussion* handled this matter , so fully , as more cannot be desired, I referre the Reader to that Treatise , namely the *Apology for &c.* which in my Preface I mentioned , where he shall fynd this poynt handled, *Cap. 7.*

THE VI. QUESTION:

*Whether Religious, as Religious, be
of the Hierarchy.*

1. **T**HE whole discourse of the *Replyer*, in this question, is answered by only setting downe the state of the Question aright, as the *Discussour* hath done *n. 3.* & the *Qualifier Sect. 5.* where all is answered, that is brought by the *Inquisitor*; & the *Replyer* hath no more in effect then he. For both of them will needs haue the Question to be; whether Religious, as Religious, be of the Hierarchy, as Hierarchs, Princes, or Gouvernours therof, which is to make the Hierarchicall body of Gods church consist only of Heades: whereas the Question is; Whether properly, simply, and absolutely, Regulars, as Regulars, be not of the Hierarchy; as without doubt they are more then Secular, as Secular, who, as such, are inferiour to Religious, as Religious. Not only amongst the Hierarchs, but amongst those also, who are governed, there is diuersity of degrees, and all belong to the Hierarchy, more, or lesse, according to the perfection of their state, & calling, which in Regulars, is very remarkable among diuers degrees of Persons in Gods Church.

2. He endeuoureth at large to proue, out of *S. Denis*, That none are of the Hierarchy, except Bishops, Priests, and Deacons, which is true in that particular sense, which *S. Denis*
intend

intendeth. But the *Replyer* must answer his owne argument, & confesse, that in another sense, others besides those three mentioned, are of the Hierarchy. For *M. Doctour Chap. 8.* teacheth, that all in *lesser Orders*, as *Acolytes* &c. are of the Hierarchy, and the *Replyer n. 43.* endeauoureth to proue, that *M. Doctour* placeth Cardinals in the Hierarchy. Besides, as I haue sayd, some Religious, by their Institution, must illuminate others, & be Priests; Ergo, such, euen as Religious, belong to the Hierarchy.

3. If the *Replyer* will exclude all from the Hierarchy, except Bishops, Priests and Deacons, then *M. Doctour Chap. 8. n. 8* doth by the sacred Councell of Trent, pronounce him accursed. Thus he writeth: *Certayne it is, that the Orders of Bishops, Priests, Deacons, and Subdeacons, are of the diuine Institution. Wherefore the Councell of Trent thus pronounceth (Sess. 23. can. 6.) Si quis dixerit &c. If any one shall say, that there is not in the Church a Hierarchy, instituted by the diuine Ordinance, which consisteth of Bishops, Priests, and Ministers, let him be accursed. In which wordes the Councell defyning, that there is a Hierarchy instituted by the diuine ordinance, & which consisteth of Bishops, Priests, and Ministers in the plural number, must needs vnderstand at least Deacons, and Subdeacons. So that this Hierarchy of Order, at least in respect of Bishops, Priests, Deacons, and Subdeacons is instituted by Christ.* Thus far *M. Doctour*. Wherefore to free your selfe from a Curse, and *S. Deni* from error in *M. Doctours* opinion, you must grant, that you haue not rightly allcadged *S. Deni*,

To proue, that only Bishops, Priests and Deacons, are of the Hierarchy, in such manner that all other must be excluded. For *M. Dossour* hath told you, as a matter of Faith, that Subdeacons also are of the Hierarchy, & that by diuine Institution. You must then explicate *S. Denis*, that he nameth Bishops, Priests, & Deacons, not to exclude all other, but because these are the highest Orders in the Church, and so Religious may be of the Hierarchy, notwithstanding what you alledge out of *S. Denis*, who doth expressly place the order of Monkes in the Hierarchy *Cap. 6. tit. Contemplatio.*

4. Likewise, when the Councell of *Trent* defineth, as a matter of Faith, that by diuine Ordinance, there is in the Church a Hierarchy, which consisteth of Bishops, Priests, and Ministers, which some moderne Heretiques denied; it only followeth, that such are certainly of the Hierarchy, but not that they only are, as many Deuines hold lesser Orders not to be of the diuine Institution: and yet *M. Dossour* teacheth that all in lesser Orders, are of the Hierarchy, and no man will affirme, that the sacred Councell intended to condemne as Hereticques, those Deuines, who teach that the Lesser Orders are not of diuine institution: or that, according to the Councell, it is an Heresy to say, that Cardinals, Vicar-Generals, Archdeacons &c. who are not of the diuine Institution, yea are not necessarily Bishops, Priests, Deacons, or Subdeacons, can belong to the Hierarchy. And therefore the *Replier* had no reason to
blame

blame *Nicholas Smith* so seuerely, as he doth *n. 12.* for saying, that it were rashnesse to affirme, that the Councell intended, to define as a matter of Fayth, that vnder the name of Hierarchy could be comprehended only Bishops &c. At length the *Replyer n. 13.* is forced to extend *S. Denis* his doctrine, and to bring in Subdeacons, and other inferiour Orders, as likewise he must fynd meanes to bring in Cardinals, Archdeacons, Vicar-generals &c. & finally giue some place to poore Religious men.

5. Thus his reasons from *n. 21.* to *26.* fall of themselues, as only prouing that Religious, as Religious, precisely, are not Gouvernours, or Illuminators in the Hierarchy, but not, that they are not of it properly, and absolutely, or not more then Secular, formally as Secular. And if they be Priests, & Pastours, they are as much of the Hierarchy, in euery respect, as Secular Priests, and Pastours.

6. It is strang to see how *n. 28.* he triflcth, as if *Nicolas Smith* had euer denyed, that the Hierarchy comprenendeth both Order, and Iurisdiction. Wheras he expressly affirmeth it *n. 3.* and thence inferreth, that the word Hierarchy hath a latitude.

7. He doth not *n. 31.* sufficiently free *M. Doctor* from the *Discussions* iust complaint, for his saying, That *S. Bernard* affirmed the Hierarchy to be perturbed, when Abbots are subtracted from the Bishops Iurisdiction. For the Saint expressly approueth Exemptions, & only reprehendeth such as are granted without cause, or procured vpon ambition, as at

length the *Replver* himfelfe confefseth ; and therefore *M. Doctour* ought not abfolutely to haue alleadged *S. Bernard*, as faying , the Church is perturbed , when Abbots are fubtracted from the Bifhops Iurifdiction.

8. The *Diffcuſſion* neuer taught , Grace, or Charity alone can place one in the Eccleſiaſtical Hierarchy : For they alone , are not ſufficiēt, to make one a méber of the Church militant. But he taught, that an external Profeſſion , and ſtate of Lyfe , ordayned to Perfection of Grace, and Charity, is ſufficient to place the Profeſſours thereof in the Eccleſiaſtical Hierarchy , in that degree , wherin according to their ranke , they excell others not in that degree , wherin ſome particular Religious man , may chance to excell ſome Biſhop, in grace, and Charity, becauſe that is accidentall to their ſtates: as likewiſe ſome lay man, or woman, may exceed ſome Religious man , in perfection of the loue of God. And by this is answered, what he hath *n. 33.* about *Naclerus*, who cannot be denied , to haue placed Religious men in the Hierarchy , in a high degree, not only accidentally , by reaſon of ſome particular Religious mens Charity, but *per ſe loquendo*, & by reaſon of their ſtate. Alſo , out of what we haue ſayd , is eaſily answered the obiection he bringeth *n. 42.* againſt the argument, which *Nicolas Smith* made *n. 9.* where he proueth ; That if ſome men by Grace, may, according to *S. Thomas*, be aſſumed to the Order of Angels , in the Celeftiall Hierarchy; an externall ſtate of life affording moſt effectuall meanes , for perfection

fection of grace in this lyfe, may well place men on earth, in the Ecclesiastical Hierarchie. But *Nicholas Smith* neuer dreamed, that men by grace become indeed Angels, Archangels &c.

9. All that he hath *n. 34. 35.* about the translation of *S. Denis* his definition of a Hierarchie, is answered in the *Admonition to the Reader*, adioyned to the *Qualification*.

10. The *Discourse*, to proue that one may be of the Hierarchie, although by office he do not illuminate, or perfect others, instanceth in the lowest Angell, who is not to illuminate any other, and yet cannot be excluded from the Celestiall Hierarchie. What doth the *Replyer* answer? Nothing in effect, but by denying, that the lowest Angell, or Order of Angels, are absolutely of the Celestiall Hierarchie, but only in a certayne sense, which indeed he must needs affirme, by the same reasons for which he denyeth Religious to be of the Hierarchie, because their office is not to illuminate, or perfect others. But this doctrine is a thing vnheard of amongst Deuines, who with the holy Father teach, that there are nine Orders of Angels, comprised in three Hierarchies: but now the *Replyer* will haue one Order of Angels, belonging to no Hierarchie. If he put Angels out of the Celestiall, Religious men haue, I confesse, lesse reason to wonder, or take it ill, if he exclude them from the Ecclesiasticall Hierarchie.

11. What he sayth *n. 43. 44.* to wit, that *M. Doctour* denyed not Cardinalls to be of the Hierarchie, he will not be able to mantayne,

without granting, that to be of the Hierarchie, neyther Iurisdiction, nor Order is required. For although Cardinalls may be in Orders, and actually haue Iurisdiction ouer their titles, yet their Iurisdiction, as *M. Doctor Chap. 10. n. 19.* sayth out of *Bedarmine*, is but like to the Iurisdiction of a Parish Priest in his Parish; & that Iurisdiction is accidental to the office of Cardinall, as Cardinall, which respecteth the common good of the vniuersall Church, and yet euen as Cardinalls, they haue a most eminent place in the Hierarchie, next to the Pope. If once it be graunted, that neyther Order nor Iurisdiction is required, to place one in the Hierarchie, then Religious men, whose state is in the Church of God much respected, yea besides whome, none except Bishops, are in state of Perfection, according to *S. Thomas*, may be, & are of the Hierarchie in a very perfect manner, In a word. if Cardinalls be not of the Hierarchie, *M. Doctor* had not byn much wronged, although *Nicolas Smith* had sayd, that by his Principles they must be excluded from it: and yet for this cause the *Replyer n. 43.* is much offended with the *Discussour*. If they be of the Hierarchie, then not only Bishops, Priests, and Deacons, are of the Hierarchie, as the *Replyer* hath much laboured to proue out of *S. Denis*: and by that labour, hath only put himselfe vpon an ineuitable necessity, to answer the arguments he made for excluding Religious men.

12. Neuerthelesse, if to make one of the Hierarchie, it be necessary that he illuminate,
&

& perfect others; Religious, euē as Religious, cannot be excluded: because for Regular obseruances, they illuminate one another, and in that, do not necessarily depend, but are exempt from Bishops, as the King or Mayster of a house dependeth not on the Bishop, for the meere temporall administration of his Kingdome, or family. And so that part of the Hierarchy, which by *S. Gregory Nazianzen orat. in laudem Basil.* is styled *Ecclesie pars selectior & sapientior*, the more wise & chōice part of the Church, hath its proper Illuminatours, touching noble actions, and a state of lyfe, which for the perfection of it, was by our B. Sauour counselled not commanded, as being about the reach of Ordinary persons, according to that of *Matt. 19. Qui potest capere, capiat.*

THE VII. QUESTION.

Whether by the precedent Questions, we haue sufficiently answered M. Doctours Treatise, for such poynts, as eyther deserved Cōfutation, or required explication.

1. **T**HIS Question was proposed by *Nicolas Smith*, not to boast of what he had donne, in the precedent Questions, as the *Replyer pag. 20. n. 31.* is pleased to insinuate, but to the end the Reader might know, where to fynd answer to any difficulty in *M. Doctours* booke, which the *Dissonour* did not answer Chapter for Chapter, and number for number.

2. The *Replyer n. 3.* writeth, that to him
it see-

it seemeth a strange speech, & litle edifying, to say, as *Nicolas Smith* sayth, that he neuer heard, that the Church must be gouerned by the Secular Cleargy. *Nicolas Smith* did indeed wonder, to heare *M. Doctour* say in his Epistle n. 12. that Secular Priests, are by the diuine Institutiō, gouernours of the church. *The Church* (sayd he) *must be gouerned by the Secular Cleargy. May not Bishops, and other Pastours in Gods Church be Religious men? How then is it a diuine Institution, that the Church must be gouerned by the Secular Cleargy?* Thus the *Discusfour*. And what can be more true? For if by diuine Institution, the gouernment of the Church belong to the Secular Cleargy, then is it a breach of the diuine law, to assume Religious men to be Bishops, or Pastours, which is to condemne the dayly practise of Gods Church. The *Replyer* bringeth not one reason to cōfute what *Nicolas Smith* sayd, saue only, that the Church, for the most part, is gouerned by the Secular Cleargy, which is farre from prouing, that it is a *diuine Institution, that the Church be gouerned by the Secular Cleargy*; as it cannot be proued, that Preaching; for example, or conuerting of Infidels, by diuine Institution belongs to the Regular Clergy, because they preach at home to faithfull people, and are sent to remote Countreys for the Conuersion of Infidels, more then Secular Priests. *Snarez* cited by the *Replyer* n. 5. neuer sayd, that Religious Pastours, gouerne by Delegation, or Priuiledge or that it is against the diuine Institutiō, that Religious men be made pastours.

3. From his *n.* 10. to 15. he goeth about to proue, that my Lord of *Chalcedon* is Ordinary, after an extraordinary manner, by arguments, easy to be answered, if it were pertinent to the defence of *Nicolas Smith*, as it is not; and therefore I referre the Reader, to the answere of the Regulars, to my Lord of *Chalcedons* letter. For the Defence of *Nicolas Smith*, it is inough, to take what the *Repiyer* yieldeth, to wit, that my Lord is not Ordinary, in an Ordinary manner, as *Nicolas Smith* proueth by the definition of an Ordinary, giuen by *M. Dottour*. For this grant supposed, I argue thus: The diuine Institution, that in the whole Church, and (as *M. Dottour* would thence inferre) in euery notable part therof, there should be Bishops, is eyther fulfilled in *England*, by placing there my Lord of *Chalcedon*, or not. If it be fulfilled, then the Pope might in the whole Church place only Ordinaries in an extraordinary manner, by Deputation, or Commission, which no Catholicke can grant. If it be not fulfilled in *England*, then ~~eyther~~ the Pope is yet obliged to giue vs a Bishop, Ordinary in an ordinary manner, which I belieue he will not admit, and therefore he must finally yield to the *Discussour*; That there is no diuine precept, to haue a Bishop in *England*, but all must be left to the supreme Pastours discretion, whether it be best for vs to be gouerned by a Bishop, or otherwise.

4. The *Discussour n. 5.* concerning my Lord of *Chalcedons* maintenance, vttered nothing vpon his owne opinion, but truly related,
what

what others did, and do say, himselfe abstayning to intermeddle in that matter: yet the *Replyers* argument n. 17. rather proueth, that Catholicks are not obliged to mantayne my Lord of *Chalcedon*, if without his Lordship they can be sufficiently prouided, of all spirituall helps, by Priests, Secular or Regular; because by the law of Nature, they are obliged only to provide themselues, of meanes to attayne saluation. Whether or no, Catholickes can be sufficiently prouided for, without my Lord of *Chalcedon*; *Nicolas Smith* neuer disputed, nor did he euer giue the least insinuation, that it were better not to haue a Bishop in *England*, wholly referring that point, to the determination of his Holines: and the *Replyer* is much to blame, for his taxing the *Discussour*, as opposing the comming of a Bishop into *England*. Those Houses which the *Replyer* n. 18. tearmeth *stately*, and turneth from the singular, to the plurall number, are knowne by those, who haue best reason to know it, not to haue put English Catholickes to charges; and although they had, yet it is knowne, that all was for their seruice, to prepare such as might, in due tyme, employ their labours, and lyfe, in help of *England*.

5. The *Replyer* hath no reason, to be offended with the *Discussour*, for saying, that *M. Doctour* was mistaken, while he put *Ioannes*, *Siluerius*, and *Martinus* to haue suffered martyrdom before *Constantines* tyme. For his marginall note hath (27. *Popes martyrs before the tyme of Constantine*) amongst which 27. those three were placed. Yea *M. Doctour*

produceth them to proue , that Popes were created , euen in tyme of Persecution, when the Creation of Popes , or Bishops was opposed ; for which purpose , the example of those three Popes , could not serue , vnlesse he had conceaued, that they were before *Constantine*, for otherwise he could not imagine , but that they suffered in tyme of Christian Emperours, as *de facto* those three Popes did, when the creation of Popes , was not particularly opposed . The reasons alleadged by the *Replyer* , only proue, that if *M. Doctour* mistooke, he had no reason for it : yet to do the *Replyer* a fauour , I will be content with him , to cast the errour vpon one , whome he sayth *M. Doctour* trusted, in making the marginall notes , vpon condition that he giue me leaue to say , that those three Popes , who dyed not before *Constantine*, made not to the purpose , for which they were by *M. Doctour* alleadged . And because I would not wrong him , who made the marginall notes, I must in his behalfe say, that he had but reason, to make the note as he did, considering *M. Doctours* drift, & manner of expressing himselfe. It is a wonder that in this very place, the *Replyer* would helpe himselfe with a marginall note , and excuse *M. Doctour* , because he cite h *Boxius* in the margent , which (sayth he) *Nicolas Smith* should haue mentioned . But *Boxius* neuer said, that those three Popes were before *Constantine* , and therfore yieldeth no excuse for *M. Doctour*, nor had *Nicolas Smith* any obligation to mention him.

6. The *Replyer* n. 27. endeth his booke
with

with these wordes . He that findes himselfe able to overcome the temptations of the world, and with the grace of God, hath Confidence not only to worke his owne saluation, but also the saluation of many others; let him, if he like that state, take vpon him an Apostolicall, Priestly course of life; Priests being to liue in the midst of the difficultyes of the world, by reason of their Preaching, Teaching, and Administring Sacraments. If he otherwise be weak, feeble, & is hardly able to passe through those temptations & allurements with safety of his own soule, let him hasten to some Religious course of lyfe, proportionable to his force, and liking : and if he hath not those talents, which are required in Priests, and that he cannot brooke the austeritie of Religion, let him endeavour to serue God in the world. Thus he declaring, what meane conceit he hath of Religious perfection. And I pray God, the like apprehension, haue not taken deepe roote, in too many now a dayes . Your diuision of diuers sortes of persons, is not adequate. For, besides those whome you mention, there is a fourth kind of persons, who haue confidence, by Gods grace, to saue their soules in the world, and yet for attayning of Perfection, & greater vnion with their Creator, are not content, only to keep Gods Commandements in the world, but also are inflamed with a desire, to obserue the Evangelical Counsels in a Religious state: & some of those, besydes the perfection of their owne soule, are further called, euen in a Religious state, to procure the saluation, and perfection of their neyghbour, eyther by their proper Institute, or by cōmand of their Superiours.

If your conceite were solid , whosoever be^d holdeth a Religious man , might poynt at him , and say : This was a weake , and feeble person , & hardly able to passe in the world , with the safety of his owne soule. A rash, vnworthy, &, I may say, vnchristian censure. S. *Thomas* 2.2. q. 189. ar. 1. of purpose teacheth, that not only persons , already habituated in obseruation of the commandements , but all sinners may enter into Religion ; those to increase in perfection , these to auoyde sinne. This Saint then , held it for certayne , that Religion is not only for those , who are weake, & feeble , & hardly able to passe through the temptations of the world, with the safety of their soule , but much more , for such as are already grounded in vertue , and by that meanes, better disposed to attayne Religious perfection. Certainly, the Angelicall *Dottour* would haue made vs an Exhortation , farre different from yours , and would haue sayd: If any feare his owne frailty in the world, and otherwise haue talents for Religion , let him vndertake that state. Religiō is a state of security. If any with the keeping of the commandements , desire to ioyne the obseruation of the Euangelicall Counsels , let him hasten to Religion. Religion is a course of lyfe , for its height , counselled , not commanded. If any already good, desire to be perfect, let him fly to Religion. Religion is a schoole of Perfection, as our B. Sauiour *Matth. 19.* to one that had all ready kept the cōmandements, sayd: *If thou wilt be perfect go sell the things that thou hast. &c.* If any together with his owne Per-

fection, thirst after the saluation, and perfection of others; with great merit, and security to himselfe, let him embrace a Religious course. Religion not only perfecteth a mans selfe, but also enableth him to help others, with lesse danger to his owne soule. God grant we were as carefull to correspond to our Vocation, as we are certayne the Vocation in it selfe is perfect; of which *S. Bernard* (*l. de precept & dispo.*) was not afraid to say, *Præminet vniuersis vite humane generibus*: It hath a prehemineney before all kindes of humane lyfe.

THE CONCLUSION.

One saith, it is the worst property of warre that prosperous successes are imputed to all, misfortunes to some one. (*Tacit. in vita Agric.*) Contrarywise in this Pen-Combat, I wish, that whatsoeuer is amisse, may fall only vpon my selfe. If any thing yield satisfaction, I hartily desire, it may wholly redound to the honour of Episcopall Dignity, to the commendation of a Religious state, to peace amongst our selues, and, aboue all, to the Eternall Glory of the most B. Trinity.

FINIS.

Faults escaped.

- P** Ag. 37. lin. 7. *euery* *corrige* *very*.
Pag. 52. lin. 1. *thero* *corrige* *therof*.
Pag. 53. lin. 1. *-mily* *corrige* *-mity*.
Pag. 06. lin. vlt. *Chrity* *corrige* *Charity*.

